

THE
ANALYTICAL REVIEW,
FOR SEPTEMBER, 1795.

METAPHYSICS.

ART. I. *Esquisse d'un Tableau Historique des Progrès de l'Esprit Humain.*—*Outlines of an Historical View of the Progress* of the Human Mind: Being a posthumous Work of the late M. de Condorcet.* 8vo. 389 pages. Price 5s. sewed. Paris, 1795. In English. 8vo. 372 pages. Price 6s. in boards. Johnson.

ON taking up this last legacy to mankind, from one of their race endowed with the greatest talents and highest benevolence; from one, whose mournful fate, too like that of ancient patriots and philosophers, it was, to be misunderstood by that very people for whose happiness his exertions were employed; to become a victim to the vilest of men, and terminate by imprisonment and death a life devoted to the good of his country, and of the human race;—we must own, we feel a degree of reverence, an interesting though melancholy sensation, similar perhaps to what was experienced by some of the friends of Socrates, when they held their last conversation, and were about for ever to take leave of their illustrious master.

At one time, as the short advertisement of an anonymous editor informs us, Mr. C. intended to employ the short interval which separated him from death, in writing an account of his principles and conduct as a public character; but deeming it needless to recal the remembrance of thirty years of well-known and useful services to society, he resolved to employ his last moments in a work of general utility to mankind. The decision was worthy of him; it was worthy of 'that sublime and continual forgetfulness of himself,' which distinguished his character; it was worthy of his dignity of mind to resolve, not 'even to sully his thoughts by the remembrance of his persecutors.' To the virtuous and enlightened, his conduct wanted no apology; and all justification would have been thrown away on the ignorant and sanguinary barbarians who then tyrannized over unhappy France.

According to our author, the progress of the human mind, considered as relative to the whole mass of individuals that exist at a given period, is subjected to the same general laws which take place in the progress

* Literally, 'of the Progresses.'

of the mind of one individual in consequence of the developement of his faculties, because the former is the result of the latter. The subject might therefore seem to belong to metaphysics: but as the state of each period depends on that which preceded it, and influences that which is to follow it, if we form a series of observations on human society, in the different periods it has passed through, we shall obtain another view of it, which will be purely historical. Such is the plan of the work which Mr. C. purposed to write, and of which the present volume is only an outline. Such, however, as it is, and notwithstanding some defects, probably arising chiefly from the author's situation, it will be esteemed a precious remain by every friend of liberty and virtue. The main design of the author is, 'to show, both by reasoning and facts, that there is no limit pointed out to the improvement of human powers; that the perfectibility of man is really indefinite; that the progress of that perfectibility henceforth independent of every power that would arrest it, has no other boundary than the duration of the globe on which nature has placed us.' Though it may advance more or less rapidly, it never can retrograde, unless the system of the earth undergo such changes, as no longer to permit the human race to employ their faculties as before.

He supposes three great epochas in the state of man; the first before societies were formed, or language invented, of which, as no history of it exists, it does not enter into the plan of the work to treat. The second, after language was invented, and men united into tribes, he reviews in nine chapters, comprehending the following epochas:

- I. Men united in tribes.
- II. Pastoral nations. Transition from that state to that of agricultural nations.
- III. Progress of agricultural nations to the time of the invention of alphabetic writing.
- IV. Progress of the human mind in Greece, to the time of the division of the sciences towards the age of Alexander.
- V. Progress of the sciences from their division to their decline.
- VI. Decline of the sciences to the time of their restoration towards the period of the croisades.
- VII. From the first progress of the sciences, about the time of their restoration in the west, to the invention of printing.
- VIII. From the invention of printing to the time when the sciences shook off the yoke of authority.
- IX. From Descartes to the formation of the french republic.

The last grand epoch in the state of man is treated of in the concluding or xth chapter, of which the title is, 'Of the future progress of the human mind.' In reviewing a work that comprizes so vast and various a quantity of matter, our limits will not permit us to give a regular analysis. The work itself is, as we have already noticed, an analysis of a larger intended one. We shall therefore confine ourselves to notice some of the most interesting particulars in the first nine and give an analysis of the last chapter, which contains the main object of the work.

The first epoch occupies but a few pages. It exhibits the first rude efforts of men in society, towards the discovery and improvements of the arts most necessary to life. The errors that distinguish it chiefly, are remarked to be, 'revenge and cruelty towards enemies esteemed

virtues;

virtues; the opinion which condemns women to a kind of slavery; the right of commanding in war regarded as the prerogative of one family; finally, the first ideas of various kinds of superstition.'

'But the same epoch presents us farther with an important fact in the history of the human mind. We may here discover the first traces of an institution which has produced contrary effects on its progress, accelerating the progress of knowledge, at the same time that it diffused error, enriching the sciences with new truths, but precipitating the people into ignorance and religious slavery, and constraining mankind to purchase some temporary advantage at the expense of a long and shameful tyranny.

'I mean here the formation of a class of men, depositaries of the principles of the sciences, or the operations of the arts, of the mysteries or ceremonies of religion, of the practices of superstition, frequently also of the secrets of legislation, and of politics. I mean that separation of the human race into two classes; the one destined to teach, the other to believe; the one haughtily concealing what it prided itself on knowing, the other receiving with respect what was condescended to be taught it; the one desirous of exalting itself above reason, the other humbly renouncing it's own, and placing itself below the level of humanity, whilst it recognized in other men prerogatives superior to their common nature.'

Here we meet with the first declaration of war, on the part of our author, against priestcraft and priests, in every form in which they have appeared among mankind. Considering the whole of these classes of men as the great obstruction of the progress of knowledge and virtue amongst mankind, he returns to the charge against them almost every in chapter. We wish, however, his attack had not been so indiscriminate. There was room for some distinctions, the omission of which furnishes arms to the enemy.

Epoch II. In this period he observes, that the ideas respecting supernatural powers began to be refined, and in consequence regular forms of worship, hierarchies of priests, and elsewhere colleges of them were established; these being universally 'a class of individuals affecting insolent prerogatives, separating themselves from men the better to subdue them, and seeking to monopolize the sciences of medicine and astronomy, in order to possess all the means of tyrannizing over the minds of men, and of leaving them no method to discover their hypocrisy or break their chains.'

Epoch III. The habit of a more sedentary life in this period improved the condition of the female sex, though it was still far from possessing that equality of rights which belongs to it. The prejudices unfavourable to women our author esteems amongst the greatest obstacles to the progress and perfection of man.

The following observation merits attention; and as storms will sometimes arise in the moral as well as physical world, a man is pleased to find that some advantage flows from them to compensate the evils they produce. 'We may remark, that amongst the tribes who have not experienced great revolutions, the progress of civilization has stopped at a very limited boundary. In these tribes, however, men already felt that want of new ideas and sensations, that is the first mover of the human mind, and produces equally the taste for a superfluities of luxury, the spur of industry, and curiosity piercing with ardent eye that

that veil under which nature conceals her secrets. But it has happened almost every where, that in order to escape from this want, men have sought after, and adopted with a kind of fury, physical means to procure sensations that could be perpetually renewed; such are the habits of using fermented liquors, hot drinks, opium, tobacco, betel. There are few nations which have not acquired one of these habits, whence arises a satisfaction that fills entire days, or may be repeated every hour, which prevents us from feeling the weight of time, satisfies the necessity of being occupied, and kept awake, ends in rendering the mind insipid, and prolongs the duration of the infancy and inactivity of the human race.

Mr. C. observes, that these habits continue to exist even amongst enlightened nations; which is not to be wondered at, if we recollect, that in the most improved nations that yet exist, the great art of organizing society, so as to produce the greatest quantity of knowledge, virtue, and happiness, is so little advanced, that a vast number of individuals, having no adequate objects to employ their faculties (an effect that equally arises from the extreme poverty of some, the extreme opulence of others, and the bad education of all) are as much under a necessity of having recourse to the use of fermented liquors, and opium, or to other occupations equally useless (such as cards, and sedentary games of chance) as barbarians, or the inhabitants of half-enlightened nations.

After mentioning the discovery of hieroglyphic writing, our author proceeds to notice the use made of it, and other improvements in science by the priests, or that class which had monopolized the right of instructing the people. 'As their object,' says he, 'was not to enlighten but to rule, they not only did not communicate to the people all they knew, but they mixed with errors what they did communicate, and taught them, not what they believed true, but what they thought useful. They taught them nothing without mixing with it somewhat supernatural, sacred, and divine, to raise their own character above the level of humanity. They had two doctrines, one for themselves, and another for the people: different mysteries were reserved for different classes amongst themselves, whence it happened that all the inferior orders were at once impostors and dupes; the entire system of hypocrisy was known only to a few adepts.

'The changes that took place in language favoured this double doctrine, as the priests reserved the ancient language for themselves, when the people no longer understood it. The hieroglyphic writing answered the same end; the people saw in it only those natural objects which it offered to their eyes, whilst the priests understood by it those truths which it allegorically represented.'

This chapter is concluded by a pointed allusion to the author's own country. 'This discovery [that of alphabetic writing] was at last carried into Greece, amongst that people who have exercised so powerful and so happy an influence over the progress of the human race, whose genius opened to them all paths to truth, whom nature had fitted, whom fate had destined, to be the benefactors and guides of all ages and nations, an honour which hitherto has been shared by no people. One alone has since been able to conceive the hope of presiding over a new revolution in the destiny of the human race. Nature, and a combination of events, seem to accord in reserving for her that glory.

But let us not seek to penetrate into what uncertain futurity yet hides from us.'

Epoch iv. Our author thinks the superiority of the Greeks was less owing to their political liberty, than to their absolute freedom in investigating truth, arising from their having no fixed class of teachers, who monopolized that right that ought to be common to all. 'They had received,' says he, 'their knowledge by a free and pacific communication with the people of the east, through exiles who came for an asylum amongst them, or from greek travellers who went into these countries for instruction. Their priests confined themselves to the worship of the gods. Genius, therefore, was enabled there to display all her powers without being subjected to the pedantic observances, to the hypocritical system of a sacerdotal college. All men preserved an equal right to truth; all might seek for it to communicate it to all, and to communicate it entire.'

'The death of Socrates,' he adds, 'is the first crime produced by the war of superstition against philosophy. Already the burning of the pythagorean school had marked out the war, not less ancient or less severe, of philosophy against the oppressors of humanity. Both will continue as long as there remain on earth either priests or kings.'

'The priests, fearing that men, who by cultivating their reason had ascended up to first causes, would discover the absurdity of their doctrines, and the falsity of their oracles and prodigies, employed the stratagem of accusing the philosophers of impiety towards the gods, in order that they might not have time to inform the people that these gods were the work of the priests. The philosophers, to escape persecution, adopted the example of the priests themselves, in making use of a double doctrine, and intrusted only to well tried disciples those opinions which too openly shocked the prejudices of the vulgar.'

The following observation is important: 'In the politics, as well as in the philosophy of the greeks, we discover a general principle to which history presents very few exceptions: this is to endeavour by laws, rather to destroy the *effects* than to annihilate the *causes* of an evil, by opposing these causes to each other; to seek by institutions to profit by prejudices, and vices, rather than to destroy or repress them.

—Errors produced by the more general error of mistaking for the man of nature that being, which the present state of civilization offered to them, that is to say, man corrupted by prejudices, by the interests of artificial passions, or by social habits. This observation is the more important—because it is transmitted even to our age, and corrupts still too often, amongst us, both morals and politics.'

In these paragraphs the author shows the full extent of his system, and we perceive that it goes far indeed. Were most of our present institutions tried by these principles, they would be found defective; and many even of those regarded as most benevolent would be condemned, as tending to perpetuate the evils, of which they only palliate the effects. On seeing our expensive provision for beggars, a philosopher would exclaim, 'But why have you never thought of any means to prevent the existence of beggars?' On viewing our numerous hospitals, his only reflection might be, 'these prove, that there is much misery amongst you. If I came into my friend's house, and found his table

covered with apothecaries bottles, ought I to rejoice that there was so much medicine, or regret that there was so much disease in his house?"

But it may be said, 'there is a wide difference between perfection in theory, and that degree of it which is attainable in practice.' True; but are we sure, that it is impossible even to *diminish* the causes of human misery that exist at present? Condorcet would say, 'Let the experiment be tried;' and if some one should think of replying, 'It was tried in vain in your revolution;' this illustrious victim of that extraordinary event would probably rejoin; 'You judge prematurely of an event, the effects of which cannot yet be ascertained, and of which the temporary evils may, perhaps, by impartial posterity be referred chiefly to the opposition ill-judged on the part of some, and ill-designed on the part of others, who, had they been enlightened and real friends to religion, order, and social happiness, should have been the promoters of such a change.'

Mr. C. closes this chapter as follows: 'I shall show [he means in his larger work] how liberty, the arts, knowledge, have contributed to soften and meliorate manners. I shall make it appear, that these vices of the greeks, so often attributed to the progress of their civilization, were those of ruder ages, and that knowledge, and the cultivation of the arts, have diminished where they could not destroy them. I shall prove, that these eloquent declamations against the sciences and arts [he alludes perhaps to Rousseau's] are founded on a false application of history; and that, on the contrary, the progress of virtue has always accompanied that of knowledge, as that of corruption has always followed or announced it's decay.'

Epoch v. Our author, who so often appears in the character of a sceptic, assumes the contrary character in this chapter; when treating of the doctrine of the academic sect, which taught that nothing was certain. He treats these doubts as madness, when applied to mathematics, and the principles of morals; and asserts an eternal fitness of things independent of human conventions, &c. All of our readers will not go so far as to accede to these ideas.

He thinks the method adopted by Aristotle, in his logic, of detecting error by syllogisms, has yet been almost useless to mankind; but adds, 'Perhaps it may one day become the first step towards that perfection, which the art of reasoning and discussing seems yet to expect.'

It has often occurred to us, that Zeno and Epicurus ought only to be regarded as the first systematic teachers of the different systems that bear their name. Stoicism and epicureanism exist in nature. Men have practised their principles since the beginning of time, and at this day different men adopt one or the other, without having heard of their names, as their constitution and character direct them. Our author notices an early abuse of these doctrines, which still exists, that of unfeeling men concealing their want of sensibility under the mask of philosophy, as taught by Zeno; and that of voluptuaries, excusing their debauchery on the principles of Epicurus.

[To be continued.]

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ALT.

GOVERNMENT.

ART. II. *Church and State: being an Enquiry into the Origin Nature and Extent of Ecclesiastical and Civil Authority, with Reference to the British Constitution.* By Francis Plowden, L. C. D. 4to. 620 pages. Price 1l. 1s. in boards. Robinsons. 1795.

THE present inquiry embraces for it's object what must be interesting to every investigator of the principles and tendency of the British Constitution. The subject as it relates to civil and religious establishments has been discussed in different forms by different writers, though the present author professes to consider it on 'ground hitherto untried:' that the work exhibits much curious investigation, and displays considerable erudition we readily allow; we also admit, that in some points of view, it possesses no small degree of originality, the author being a roman catholic, and his arguments involving the most important topics of the catholic controversy, connected with an inquiry into the fundamental principles of the British constitution. At the same time, the subject has been occasionally, though not so much at large, examined by some catholics; and several protestant writers, as well episcopalians, as nonconformists, have interwoven the leading arguments in their controversial writings. We mean not to detract from the respectability and just pretensions of the writer, but only observe, that his professions must be received with some grains of abatement.

Mr. P. has already distinguished himself by other writings: one of these, his *Jura Anglorum*, gave rise to a publication under the following title, "A Letter to Francis Plowden, Esq. Conveyancer of the Middle Temple, on his work entitled *Jura Anglorum*, by a roman catholic clergyman."

The present is not to be considered merely as an answer to that letter, though it pays a minute attention to objections contained in it; but it takes a still farther range, and comprehends a great variety of subjects, all of them, however, more immediately belonging to the province of a lawyer.

As the book is of some importance and magnitude, we shall take a pretty large review of it's contents: in an introduction, our author assigns the motives of the publication, and offers an apology to divines;—being a layman and a lawyer, he does not pretend to write a theological essay, and hopes to give no offence to divines, by appearing to invade their province, having, as he too modestly, or perhaps with some degree of affectation, confesses, no farther than the common pretension of every christian, that of having learned his catechism.

The work consists of three books, the first treats of the choice of religion; of the general source of authority; of temporal, civil, or human authority; of human or temporal legislative authority; of the nature of human or temporal laws; of the rights and duties of human legislators concerning civil establishments of religion; of the revolution of 1688; of the oath prescribed to be taken by english roman catholics, and of the civil obligations assumed thereby.

It is extraordinary, that Mr. P.'s opponent, being a clergyman, should observe, speaking of the protestants, 'that they were men whose principles were never formed to coalesce in one common system:' the great principle, it is true, on which the reformation proceeded, and on which only it could be justified, was a right of private judgment, in opposition to the pope's claim of infallibility, and the pretence of the universality of the roman church: but this principle was soon deserted, as is apparent from all their HARMONIES and all their conduct: uniformity was their avowed object; though, indeed, the catholics had penetration enough to discover, that they could not obtain it; hence they called the protestants the *pretended reformed*.—In this part of the work Mr. P. makes some judicious remarks on liberty of conscience, and draws a great distinction between liberty as retained against society, and against God, maintaining that no individual has a right to judge the conscience of his neighbour. At the same time, we think by far too much is taken for granted, and that some points maintained by him are by no means accurate or true. It will be much disputed, for example, by many, whether the subordination, for which Mr. P. contends, it being spiritual as well as temporal, be necessary for the preservation of society, or that authority were coeval with society itself; and whether Christ have established and perpetuated to the end of time a particular form of spiritual government and legislation: the inference, therefore, on which the whole weight of the book rests, will, by many, be disputed, nor is it sufficient to say, as Mr. P. does, "I write for a christian nation;" except by christian he means catholic, which, however, he does not; for many christian societies deny some of his positions. The distinction between the right of individuals to choose, and the right of society to require, is ingenious; but many will doubt whether it be strictly accurate. When our author says, p. 29, that all human authority is derived from, and resides unalienably in the people, he maintains a generous sentiment, in which he will have every friend to liberty on his side; but when he maintains as follows, we apprehend, they will not so heartily and universally accord with him.

P. 37.—'As each community has of itself an absolute right to frame its own form of government, or in other words, to deposit its sovereignty with whom it chooses, it is accountable to no human power for the manner, in which it may exercise this right. The act of making this deposit is nothing more nor less than a deputation or power of attorney, not irrevocable, from the community at large to their governors to use over them such powers as each individual, independently of any society or formation of a community, would have possessed. *It is as free to give it to one person absolutely and unconditionally, as to delegate it to several with limitations, conditions, and control.*'

In this passage, however, Mr. P. appears to speak rather incautiously than very erroneously, being a zealous whig, and a great admirer of a government, which, like the english, according to our author, has checks, limitations, and controls.

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This part of the work also contains some ingenious reasoning relative to the binding nature of laws upon indifferent subjects; but what subjects are indifferent is a point not easily settled; some considering those things important, which others think trifling, and then, who is to determine? The sovereign authority, says Mr. P. Some material objections might be made to this part of his work; we also think some material omissions might be pointed out, and that St. Augustine and Bernard do not supply them. Mr. P. says, that divine revelation, dogmatical opinions, and the internal dictates of conscience, are on his principles formally excluded from the province, power, and control of the civil magistrate: but the history of the christian church affords ample proof that Mr. P.'s principle has produced consequences very different from what he deduces from them. But our author, who, however we differ from him on some points, is certainly a very sensible writer, shall himself acquaint us relative to the extent, to which he supposes the human legislature may interfere in religious concerns.

p. 66.—‘ But it will be said, that neither in one case nor in the other is the roman catholic or the unitarian fettered in his thought or mental or intellectual operation, but prohibited only from writing and speaking upon the subject: now if this prohibition be grounded upon the truth or falsity of the revelation, a roman catholic must deny the right of the legislature to impose silence upon one point of divine revelation more than upon another: all points revealed resting upon the same authority. The legislature in fact is absolutely incompetent to judge or determine upon any such question. The only object, which it is competent for the civil or temporal legislative or sovereign power to pursue, is to preserve the civil peace and harmony of that society, which has given them their sovereign or legislative authority. Now allowing that every power must be adequate to produce its own effect, it follows, that a civil legislature may be often under a strict obligation of prohibiting the public agitation of a point, which individually they may believe to be infallibly true, merely to prevent the discord confusion and mischief, into which the discussion of the question may throw the community. The sovereign *civil* power has the care and trust of preserving the peace unanimity and concord of the society *, not that of instilling into them the religion revealed by God, nor of answering for their consciences and souls. This is a special mission given by God in a different manner, to be carried on upon different principles, and to be exercised by different means from those of the temporal power.’

Then follow remarks on the revolution in 1688, and of the oath since prescribed to be taken by an english roman catholic, which run out to a considerable length, and are exceedingly judicious: they reflect honour on the liberality of the writer, who shows, that the roman catholic subjects in this country are now

* * This is the end why all government was ordained to benefit the public. Doleman on the Succession, Part ii, p. 180.’

bound by oath to reject tory principles; and that their sentiments are quite repugnant to the papal, or as they are called the transalpine, or ultramontane doctrines, which allow temporal power to the pope over christian sovereigns; doctrines that were maintained by Bellarmine, Saunders, Parsons, and the bulk of roman catholic divines of the 16th century. The principles, however, on which this reasoning is grounded, viz. that the sovereign authority has a right to give a civil sanction to the religion of the majority, and the same obligation to give a civil sanction to a false as to a true religion, though maintained by sensible advocates for religious establishments, have been much disputed and opposed by very judicious writers, who have insisted that the old question of *quo jure?* has never yet been, and never can be fairly answered.

The second book contains *An inquiry into spiritual power; of the theocracy of the jews; of the establishment of christianity with reference to the state; of church government in general; of order and jurisdiction; of the objects of the spiritual power; of the compatibility of the roman catholic doctrine of the infallibility of the church, with the observance of their oath, and their civil duties to the state.*

These points Mr. P. examines as a lawyer: religious opinions he discusses historically, not polemically: and their peculiarities are such as every reader will expect to find in a liberal roman catholic. Of the jewish theocracy he observes as follows:

P. 140 — 'We see that amongst the jews, their religion, their ceremonies, their laws, their customs, their rulers, their priests, their maintenance, their temple, their taxes, their payments, all were specially and immediately directed and ordained by God himself; neither the whole nor any part of the community had power or authority to make the least alteration in them by way of reform, improvement, addition, diminution or repeal. The natural or rather social rights of the jews to form their own government were annihilated or suspended by this special favour of God in legislating for them; consequently no sort of parity, precedent or example can be drawn from the actions of the kings, priests and rulers of the jews, to prove or establish any right, power or authority *spiritual* or *temporal* subsisting in man since the abolition of that theocracy and the cessation of God's immediate interference with any temporal government. In no part therefore of the Old Testament do we find any thing like an express injunction to the jews of obeying their *temporal* rulers, superiors or sovereigns, as we do in the New: for as God had legislated for them, there was no legislative power existing in the nation: the *civil* magistrate therefore had no discretionary right or power of commanding, as he has in all other communities.

'To shew more emphatically, that this theocracy was connected with and involved *temporal* or *civil* as well as *religious* or *spiritual* objects, it is to be remarked, that God annexed to the observance of it the express condition of their quiet possession of the country, in which they were then settled: the temporal prosperity of their state was to depend upon their fidelity in observing their religion; and the *civil* magistrates were by the law commanded to take cognizance of all matters, that could prove either

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either dangerous to or destructive of their religion, as will clearly appear by an attentive revival or recollection of the books of Moses.

The various heads of this book have been treated with great diversity of judgment by different writers; more particularly the origin of ecclesiastical jurisdiction in the church of England, and the extent of the supremacy. On this subject our author takes that side which has been maintained by very able writers, viz. that it does not flow from the *civil magistrate*. Many, however, have thought, that the great error on english ecclesiastical establishments has been the confounding of the nature of law; and that the civil magistrate has the power of making laws, yea, laws concerning the most spiritual affairs of the church: they trace the fountain of power either to the executive magistrate, as head of the church, or at least to the parliament of England, 'which hath competent authority to define and determine the church's affairs;' and even of the act of institution, they have said *qui agit per alterum, agit per se*.—With respect to what Mr. P. maintains concerning church authority, and the nature of divine faith, we certainly differ *toto celo* from him. What he says of the compatibility of the roman catholic doctrine of the infallibility of the church with the observance of their oath, and their civil duties to the state, is ingenious, and will be interesting to most readers, and place in a strong point of view the injustice of those rigorous laws against the roman catholics, that still blacken our penal code. Mr. P. grounds the infallibility of the church on it's indefectibility, maintaining, that the unity of faith and doctrine is preserved by the same promise, by which an uninterrupted succession of bishops and pastors is preserved; that infallibility relates to doctrine, not to discipline; and that though the path now taken by the roman catholics is inconsistent with the decrees of the third and fourth lateran councils, it is consistent with reason and Scripture, such as the catholics of this country are bound conscientiously, and are heartily disposed to obey, that the decrees of the lateran councils are not temporal or civil laws, and that the apostles themselves had no power over temporal objects.

Book the third is the most interesting part of this work, and relates to the *Civil establishment of the episcopalian protestant religion in England*. Mr. P. here goes at large into the question concerning tithes, and shows, that property is the creature of the temporal power. Bishop Warburton's arguments in favour of an alliance between church and state and a test law are examined; and a comparison made of Warburton and Rousseau, both whose opinions are very properly denied, that the civil magistrates authority extends to atheism, and deism, and the inconsistency and contradiction of these authors are shown. He then discusses at large the question relative to the nature of subscription to the thirty nine articles of the established religion, which he thinks the more necessary, he says, because some writers have lately made pointed and important objections against it, and as the episcopalian protestant religion in England is supported and maintained by it.

The writers whom he particularly remarks on are Mr. Frend, and Mr. Dyer, the former on account of his *Thoughts on Subscriptions to Religious Tests*, the latter for his *Inquiry into the Nature*

Nature of Subscription to the Thirty nine Articles. Mr. P. sets out here with Mr. Frend's observation, viz. that a man to be a member of any church must assent to the principles of union laid down by the society that composes it, and expresses his surprize at finding, that the necessity of sincerity in subscribing had ever been called in question. He here quotes the remark of Mr. Dyer. "It must not be said, that articles will admit a latitude of interpretation, which were framed to testify common consent: we may not talk of a private interpretation of articles which were designed to prevent a diversity of judgment." He then remarks, 'the general and particular end of this inquiry obliges me to investigate and disclose the existing laws of the land upon the subscription to articles, which admit some, and exclude others from such considerable benefits and advantages.' Here he shows from the existing statutes of Charles and Elizabeth, that require subscriptions, that legal subscription must be absolute, that Mr. Paley's rule of interpretation, the *animus imponentis*, is inadmissible, and that legal subscription must be *sincere* and *positive*. The following passage is well worth considering.

P. 375—' Were we left to our own interpretation of the meaning and operation of these statutes, a shadow of doubt could not be raised, whether the obligation imposed and required by the act, left the subscriber to the articles at liberty to disapprove reject or dissent from any part of them. But my duty forces me to assert, that *nothing short of an absolute unequivocal and unqualified adoption of each and every part of each of the thirty-nine articles can be taken as such a legal subscription as will entitle the subscriber to the advantages accruing from it.* Upon this point with reference to the case of Smith in a *Quare impedit* in the court of King's Bench lord Coke says, in his fourth book of Institutes, "I heard Wray chief justice in the King's Bench, Pasch. 23. Eliz. report, that where one Smith subscribed to the said thirty-nine articles of religion, with this addition (*so far forth as the same were agreeable to the word of God*) that it was resolved by him and all the judges of England, that this subscription was not according to the statute of 13 Eliz. because the statute required an *absolute* subscription and this subscription made it *conditional*, and that this act was made for avoiding of diversity of opinions, &c. And by this addition, the party might by his own private opinion take some of them to be against the word of God: and by this means diversity of opinions should not be avoided, which was the scope of the statute; and the very act itself made touching subscription hereby of none effect. He must also bring a testimonial from men known to the bishop, to be of sound religion, a testimonial known to be of honest life and profession of the doctrine expressed in the said articles: and he ought to be able to answer and render to the ordinary an account of his faith in latin, &c. Besides this subscription, when any clerk is admitted and instituted to any benefice, he is sworn to canonical obedience to his diocesan." As the legal effects of subscribing to these articles are so precisely marked out by this great lawyer, I presume no man will seriously contend, that the law is complied with by any subscription, which does not carry with

with it a *sincere full and unequivocal* belief of the articles subscribed to in the whole and in every part. Such as was the opinion of the courts of law upon this subscription, such also appears to have been that of the divine and casuist. Thus the historiographer and great defender of the reformed church of England asserts, that "the thirty-nine articles were something more, than articles of peace; and the men who subscribed either did believe them to be true, or else they did grossly prevaricate."

Mr. P. has, in our opinions, demonstrated the sense in which the articles ought to be subscribed: and that there was reasonable ground for suspecting certain persons of insincerity on subscribing them in the true sense, may be seen in the fourth, sixth, and seventh sections of Blackburn's Confessional, where the opinions of bishop Burnet, Dr. Clarke, Dr. Sykes, bishop Clayton on the one hand, and of Rogers, Stebbing, Hare, Waterland, Potter, and Snape on the other, are stated at large; and, indeed, Mr. P. is aware of this himself, and therefore judiciously examines and exposes the doctrine of Mr. Paley, who has lately justified subscription on the ground of general expedience, p. 378, 379, &c. and 'to whose flimsy unprincipled reason for evading a sincere and unfeigned subscription' he answers both as a lawyer and christian, p. 381.

This book contains, farther, very ample observations on various subjects connected with the main object of the work, and falling under those divisions that embrace inquiries relative to the papal power, and the civil establishment of the roman catholic religion in England before the reformation, p. 413, spiritual or ecclesiastical courts, p. 454, and the king's supremacy over the church of England, p. 473.

A writer, who so ingenuously lays before the public his free sentiments, as Mr. P. does, is certainly entitled to general respect; his talents are considerable, and his style sufficiently spirited and elegant, for a work that is throughout controversial. Many of his readers will, no doubt, differ from him in a variety of particulars, concerning which, such different conclusions have been drawn; but every liberal minded person will think it of importance, that such subjects as the present should be examined in all forms. Our author treats no writer with asperity but one, who treated all his own opponents so, viz. Warburton; his fabric we think he easily and entirely overturns, though by instruments which are not always made of strong materials: for though the line of demarcation between the spiritual and temporal powers is ascertained with precision by Mr. P.; and the pretended concessions of the church to the state are shown to be absolute impossibilities, from the nature of the things to be conceded, from the incapacity of the church to alienate, and from the incapacity of the church to concede; yet there are two very disputed points, on which all his reasoning proceeds, which perhaps some of Mr. P.'s opponents might otherwise dispose of, viz. the right of spiritual authority, and the lawfulness of civil establishments; for let these subjects be treated in the most liberal manner possible, still the power of the keys must produce the right of church governors to interfere in the concerns of conscience,

science, and the lawfulness of civil establishments will confirm the right of punishing, though it were in so gentle a manner as only that of restraint.

With respect to the roman catholic religion before the reformation, Mr. P., producing various statutes, maintains, that they all import, that the supremacy of spiritual jurisdiction was in the see of Rome; that no spiritual jurisdiction could flow from the civil magistrate; that temporal and spiritual powers were quite distinct; and that with respect to spiritual courts, though bishops in their *forensic judicial capacity* are the king's ministers, yet that purely spiritual matters are beyond the control of the civil magistrate, and by the law of christianity cannot be resigned to him. In conformity to these opinions, he insists, that the supremacy of the king over the church of England relates to the civil establishment of religion, and not to the *spiritual* jurisdiction. Here it may be expected, as the point is so much disputed, Mr. P. exerts his powers, and displays his legal knowledge; and we doubt not, his arguments will to many of his readers appear convincing.

Mr. P., indeed, acknowledges, 'that the nomination by the king of parliamentary commissioners to alter the canons, and the appeal to the king from the archbishop in ecclesiastical causes certainly at first appear to suppose the supremacy of *spiritual jurisdiction* and power to be vested in the king.' To this, however, he replies.

P. 503.—'As to the examination of the canon laws by the commissioners, the act expressly mentions, such only to be the objects of their powers, as be "prejudicial to the king's prerogative royal and repugnant to the laws and statutes of this realm: but also over much onerous to his highness and his subjects:" which words evidently import, that such canons only were intended to be examined and reformed as related to the *civil establishment* of religion, of which, as it proceeds from the state, the king may be declared by the state to be the first executive magistrate or the *supreme head*. And as canons upon *temporal* or *civil* subjects exceed the competency of the *spiritual* power, as I have often observed, they can of themselves have no validity, but by the consent, confirmation or concurrence of the *civil* magistrate. I do not pretend to say, that several acts passed in the reign of this king do not contain words and phrases irreconcilable with truth. Nor do I deny that some things were attempted by the clergy and the legislature, which in my principles I must for ever think unwarrantable in the intent, and impracticable in the effect; and which I must therefore hold to be null and void, as exceeding the competence and resort of the *human* or *civil* power.'

The terms of the act of convocation, quoted by Mr. P. p. 509, are thought by many to invest the king with *spiritual* authority, and the words in the declaration, to which the act has reference, *salvo, quantum per Christi leges licet*, are thought too general to establish a contrary interpretation; but we do not determine this point.

The remarks on church property are of some length, and judicious.—But we must here take our leave of this learned, and, on many accounts, very valuable and interesting performance. A. Y.

ART.

HUSBANDRY.

ART. III. *An Account of the different Kinds of Sheep found in the Russian Dominions, and among the Tartar Hordes of Asia; by Dr. Pallas. Illustrated with six Plates. To which are added, five Appendixes, tending to illustrate the natural and economical History of Sheep and other domestic Animals.* By James Anderson, LL. D. F. R. S. F. A. S. S. &c. 8vo. 212 pages. Price 5s. in boards. Chapman. 1794.

THE most interesting parts of these papers were communicated to Dr. Anderson, and inserted in the *Bee* (a literary journal, which he published at Edinburgh) by a correspondent in Russia, who selected the observations on sheep from the latin notes of Dr. Pallas. From the introduction it appears, that the whole was done under Dr. P.'s inspection. To the original observations, Dr. A. and his correspondent have added various remarks, and Dr. A. the five appendixes mentioned in the title-page. The particulars relative to this animal, which Buffon calls the most stupid of all quadrupeds, and the most useful to man, Dr. P. collected in his extensive travels through the Russian empire, and among the pastoral nations of great Tartary, &c., from the frontiers of China, to those of Europe. In this immense range, the doctor had opportunities of examining not only the wild but the domestic sheep, in several of its varieties, and almost in a state of nature; and these opportunities Dr. A.'s correspondent observes, were 'more numerous than ever fell to the lot of any man who has treated the subject.'

From the favourable circumstances under which Dr. P. collected his information, it will naturally be concluded, that it must be very ample; but as these extracts were made to suit the size of the periodical work in which they were inserted, and more particularly for the use of the society for the improvement of British wool, many observations valuable in other respects have been omitted, and the doctor's detail of reasoning from effects to causes curtailed. In so far, therefore, the present work is imperfect; though, for the particular object of improving the breed of sheep, it gives much valuable information, part of which rests on facts, and part on reasoning by deduction; the accuracy of which is left to be determined by future experiments.

In remarking on the facts stated by Pallas, Dr. Anderson has entered into a discussion of the principles laid down by Buffon and other naturalists. That all the different varieties of each species of animals which exist have originally sprung from one male and one female, Dr. A. strenuously controverts, and severely animadverts on Buffon for having supposed the shepherd's dog the origin of all the variety of dogs*.

The hounds and greyhounds, mungrels, spaniels, curs, Shoughs, water-rugs, and demi-wolves, are cleped
All by the name of dogs:

* Buffon draws this conclusion from the descriptions of dogs in a savage state, as given by travellers into different countries. He states it first only as a supposition—"On peut donc déjà présumer, avec quelque vraisemblance, que le chien de berger est de tous les chiens celui qui approche le plus de la race primitive de cette espèce." But he afterwards proceeds on this idea as an established fact: "Le chien de berger est la souche de l'arbre," &c.

and

and all, according to Buffon, arose from the same origin, of which he gives a genealogical table; 'than which,' says Dr. A. 'never was there adopted an hypothesis more truly absurd, nor was there ever made such a bare-faced attempt to try how far the credulity of mankind could lead them astray in deference to a great name.'

Buffon's genealogy of dogs, and their change from one variety to another by the influence of climate, mode of bringing up, &c., are certainly fanciful, and in some instances contradictory; yet the above expressions ought not to have been used. Deference for great names should not prevent their hypotheses being investigated; but it would look better to prove the absurdity of these hypotheses before the authors are accused of a barefaced attempt to mislead. By the intermixture of different kinds of dogs, new varieties possessing qualities different from the parents are obtained; climate, and the mode of treatment also, have a great influence on the animal; but their varieties are so widely different, that it seems a great stretch of imagination to suppose all of them to have been produced from the same origin; particularly as by the experiments of the late John Hunter the wolf and fox are proved to be only varieties of the dog kind, which may be brought to intercopulate with others of the species, and produce a mongrel prolific breed. These varieties, Dr. A. remarks, must have been distinct from all others of the same kind since the creation of the world, and therefore why not suppose more varieties created? But if this be admitted, probably few naturalists will agree on the number of varieties of the same species to begin with; and hence a little confusion may arise. In another part of this work, Dr. A. gives an account of a cat at Edinburgh, which, having by some accident lost its tail, produced several kittens without tails. If these kittens had been preserved, the good people of Scotland might have had a race of tail-less cats, which would have been a distinct variety, different from all others; as the cats of Amboyna, which are the shortest tailed cats in the world, have still a tail like that of a docked horse.

This digression respecting dogs and cats, beside which the doctor has made many observations on the propagation of plants and their varieties, is to show from the analogy of animals and vegetables, that great improvements may be made in the breed of sheep, by mixing the best of different countries, and carefully selecting the best to breed from at home.

Dr. P. follows Buffon's opinion, that all animals of one species sprung from one parent; and he accordingly considers the *ovis fera*, Siberian argali, or wild sheep, as the parent of all our domestic varieties of sheep, however changed by servitude, climate, food, &c. in the hands of man. Of this animal, therefore, a particular account is given, of which we extract a part.

P. 2.—'Dr. P. found the *ovis fera*, or wild sheep, in all its native vigour, boldness, and activity, inhabiting the vast chain of mountains which run through the centre of Asia to the eastern sea, and the branches which it sends off to Great Tartary, China, and the Indies.

* This wild animal, which our learned naturalist declares to be the *masfion* of Pliny, and the *opbion* of the Greeks, is called *argali* by the Siberians, which means wild sheep; and by the Russians, *kamennii baran*, or sheep of the rocks, from its ordinary place of abode.

* It delights in the bare rocks of the aſiatic chain juſt mentioned, where it is conſtantly found basking in the ſun; but it avoids the woods of the mountains, and every other object that would intercept the direct rays of the glorious luminary.

* Its food is the alpine plants and ſhrubs it finds amongſt the rocks. The *argali* prefers a temperate climate, although he does not diſdain that of aſiatic Siberia, as he there finds his favourite bare rocks, ſunſhine, and alpine plants; nay, it is even found in the cold eaſtern extremity of Siberia and Kamtſhatka, which plainly proves that nature has given a moſt extenſive range to the ſheep in a *wild* ſtate, equal even to what ſhe has given to *man*, the lord of the creation; a fact that ought to make us ſlow in believing the aſſertions hinted at in my introduction, which tend to prove the ſheep a local animal; or at leaſt confined to certain latitudes, to poſſeſs it in all it's value *.

* The *argali* loves ſolitude, or poſſibly perfect liberty, and therefore flees the haunts of all-subduing man; hence it gradually abandons a country in proportion as it becomes peopled, if no unſurmountable obſtacle obſtructs it's flight; inſomuch that Dr. P. thinks that nothing but the ſurrounding ſea can account for the wild ſheep being found in an inhabited iſland; as is ſometimes the caſe.

* The ewe of the *argali* brings forth before the melting of the ſnow. Her lamb reſembles much a young kid; except that they have a large flat protuberance in place of horns, and that they are covered with a woolly hair frizzled and of a dark grey. There is no animal ſo ſhy as the *argali*, which it is almoſt impoſſible to overtake on ſuch ground as it keeps to. When purſued it does not run ſtraight forward, but doubles and turns like a hare, at the ſame time that it ſcrambles up, and over the rocks with wonderful agility. In the ſame proportion that the adult *argali* is wild and untameable, the lamb is eaſy to tame when taken young, and fed firſt on milk, and afterwards on fodder, like the domeſtic ſheep, as has been found on numerous experiments made in the ruſſian ſettlements in theſe parts.

* This animal formerly frequented the regions about the upper *Irtiſh*, and ſome other parts of Siberia, where it is no longer ſeen ſince colonies have been ſettled in theſe countries. It is common in the Mongolian, Songarian, and Tartarian mountains, where it enjoys its favourite ſolitude or liberty. The *argali* is found likewise on the banks of the Lena, up as high as 60 degrees of north latitude; and it propagates its ſpecies even in Kamtchatka, as noticed before. The doctor gives us a deſcription of a young *argali* ram of that country, which he took from Steller's zoological manuſcript, a naturaliſt who had been ſent in a former reign to explore the wilds of Siberia.

* The *argali* is alſo found in the mountains of *Persia*, of which variety we have a ſtuffed ſkin in the muſeum of the imperial academy of ſciences ſent here by Gmelin, who travelled about the ſame time with Pallas;

• • We learn from Bruce's travels, or rather we have there a confirmation of what was known long ago, that the *boſe* is a native of a very hot climate, and is found in his greateſt beauty, activity, fire, &c. between the latitude 20° and 36°; yet there is no part of the world where that noble animal is reared in greater perfection than in Great Britain, where by croſſing the breed, you have obtained all the qualities of the different ſpecies united into one.*

and one of that last mentioned gentleman from *Dauria*, of which he has given a general description whilst alive, to be seen at the end of this article; although he had not then sufficient leisure to be so particular as he has been in the description of a female *argali*, (likewise translated in this article) although not with all the minuteness of the doctor's zoological accuracy; for the reasons given above.

'The same wild animal is also said to obtain in the Kuril islands in great size and beauty.'

From this, it is supposed, the whole species of sheep is derived; the varieties of which, as observed by Dr. P. in those countries, he divides into four; viz. the long-tailed, the short-tailed, the fat-tailed, and a mixed breed with longish tails, fat at the base, with a species of lean bony appendage tapering to a point.

'P. 15.—1st variety, is named both by the tartars and russians, *tscherkessian* sheep, and by Pallas *dolichura*, or long-tailed; it is the *ovis longicauda* of authors.

'2^d variety, is called the russian sheep, by the natives, and by Pallas *brachiura* or short-tailed; it seems to be the *ovis icelandicus* of authors, with smaller horns.

'3^d variety, has no fixed trivial name, as it's appellations are as various as the provinces where it is reared; Pallas has called it *steatopyga* or fat tailed; it is the *ovis laticaudata* of authors.

'4th variety, has likewise no fixed trivial name, but Pallas has called it *bucharian*, from finding it reared by the bucharian tartars in immense flocks.'

There is also a breed of sheep in the Crimea, which Dr. P. thinks must be a variety of the *steatopyga* or bucharian sheep; with the skin of which a valuable trade is carried on. This furnishes the beautiful and high-priced blue furs in such great estimation as a winter dress for the nobility of Russia, Poland, and other northern countries.

As these varieties are distinguished by their tails, we extract the account of Dr. P.'s inquiry into the origin of the uropygium. P. 35.

'He regards the *uropygium* as a fatty excrescence produced originally by the bitter saline pastures of Tartary, which has gradually augmented in size through a number of generations, like some diseases, inasmuch that the tail has gradually decayed and dwindled away to the little button we find remaining, suffocated in a manner by fat, as parts of the human body have been found decayed and diminished in certain cases of unnatural accumulation of fat. The doctor likewise says, that the fat which gathers upon the rump of this variety of sheep, is of a soft oily nature, very different from *suet*; which refutes the opinion of those who assert, that ruminating animals never generate any other species of fat but *suet*.'

From the various particulars relative to each of these varieties of sheep collected by Dr. P. *Arcticus* draws the following conclusions.

'P. 66.—1st. That there is but *one* species of sheep, divided into a certain number of varieties, distinguished principally by the tail; as the doctor has found that all the different species mentioned by authors propagate together and produce *prolific* descendants; which refutes all idea of a specific difference.

'With regard to wool.

'2^{dly}. That the first variety of Pallas, the *tscherkessian* or long-tailed, are the best woolbearing sheep, carrying naturally a woolly fleece without admixture of hair in all countries where it has been found

found; except always in the extremes of heat and cold, which turn wool to hair in every variety of the animal.

3dly, That next to the tscherkessian, the mixed breed he has named boucharian, promises the greatest advantages with regard to *fleece*, if managed with skill and attention by the able and industrious europeans.

This variety, the 4th and last of our author, is distinguished by a *tail*, thick and fat above, but long and lean below.

4thly, That the russian sheep which constitutes his second variety, distinguished by a short meagre *tail*, are a small breed carrying wool of the very coarsest kind, only fit for the dress of the northern peasants in a state of vassalage; although climate, care, and pasture, seem to meliorate it very considerably.

5thly, That the large fat-rumped, or fat-tailed sheep, the variety reared from the frontiers of Europe, to those of China, by almost all the pastoral nations, and the whole of the nomades; and that which seems to be the most universally reared over the whole globe, as an article of food, from it's size and fatness, ranks the lowest with regard to *fleece*; as it carries only a species of coarse wool mixed with hair, in all countries where it has been found; and even that very inferior fleece is so matted together, as to be with difficulty carded, if at all capable of that operation. However that last circumstance observed by Dr. P. in the kirguise sheep, may be owing to some local cause.

6thly, That a temperate climate is the most favourable for the production of wool; as extremes of both heat and cold have a tendency to convert it into *hair*, or at least into a species of wool so extremely coarse, as not to be easily distinguished from it.

8thly, That saline bitter pastures, have great influence in augmenting the size of sheep, as well as in fattening them; at the same time that such pastures have a particular tendency to produce the species of *soft oily grease*, which forms more especially on the rump and tail of the *scatopyga* variety of sheep, and is different from *suet*, the kind of fat common to ruminating animals.

9thly, That leguminous alpine plants, especially the *astragali*, and a shrub resembling the *robinia caragana*, when aided by a temperate climate and exercise, have a tendency to produce the largest sized domestic sheep the doctor saw in his travels, even equal to the musimon or wild sheep, which lives and feeds like the flocks of the hills of Dauria, that resemble it so much in bulk: but that these plants have no tendency to form the *soft oily fat* mentioned above, which the doctor thinks is only produced by saline bitter pastures.

10thly, That much depends on the care and skill of the shepherd, to meliorate the *fleece*, augment the *size*, and correct the *form* of sheep, even to that of the *horns*, by pasture, exercise, and above all, by the judicious choice of rams, on which much depends; as not alone beauty and other desirable qualities, but deformity and even disease may be propagated and handed down through many generations.

11thly, And lastly, I think one might almost hazard an opinion from Dr. P.'s information, that by care and attention to the *fleece* of lambs, of the tscherkessian, boucharian, and tauric varieties, from their birth to a certain age, a valuable fur trade might be carried on with the north and China, where they are in such high estimation with the rich and great, as a winter dress, even more than our finest Siberian furs, at least in Russia and Poland.

• Nay, even common sheep-skins, however coarse, with the care and skill applied to every manufacture in Great Britain, would soon set at defiance all northern competition, and come to the widest market of any article of commerce; as every peasant has an outer winter garb, and most of the superior classes as a morning gown, have at least one sheep-skin shube, coarser or finer, in every northern country wherein the climate requires furs.

The appendixes, which make two-thirds of the work, are by Dr. Anderson.—1st, Thoughts on what is called varieties, or different breeds of domestic animals, suggested by reading Dr. P.'s account of russian sheep.—2d, Thoughts on the effect of climate in altering the quality of wool.—3d, Enquiries concerning the change produced on animals, by means of food and management.—4th, Catalogue of fur-bearing animals that are, or may be domesticated, which are not yet sufficiently known in Britain, though suited to the nature of its climate, and which it would be of importance to have there, in order to ascertain their value by comparative trials.—5th, Directions for choosing sheep, and other wool-bearing animals, of any particularly valuable breed, when intended to be sent to Britain from any great distance, so as to obtain the very best individuals of each kind. A. D.

NATURAL HISTORY.

ART. IV. *The Birds of Great Britain, systematically arranged, accurately engraved, and painted from Nature; with Description, including the Natural History of each Bird: from Observations the Result of more than Twenty Years Application to the Subject, in the Field of Nature; in which the distinguishing Character of each Species is fully explained, and its Manner of Life truly described. The Figures engraved from the Subjects themselves by the author, W. Lewin, Fellow of the Linnæan Society, and painted under his immediate Direction. In Eight Vols. Vol. I. 80 pages and 42 plates. Royal 4to. Pr. 2l. 2s. in bds. Johnson. 1795.*

THOUGH no branch of natural history has been cultivated with closer attention and to more advantage, here, than ornithology; and notwithstanding the esteem we profess for the names of Edwards, Pennant, &c., still in this age of arrangement, a more systematic work on that subject seemed wanting to guide the operations of future ornithologists. Such appears to be the design of the work before us, the produce of a man, who spent a great part of his life in indefatigable researches on the subject, ardent for discovery, diligent in comparing the labours of others with his own, and guided by the system of Linneus: we shall transcribe the short, though comprehensive preface, to enable the reader to judge of the work and the author, from his own words.

Pref.—The following work is the produce of upwards of twenty years laborious application. The figures of the birds were painted from the most perfect specimens of the subjects, and engraved by the author: the natural history was chiefly composed from original observations, by himself and his sons; and where their knowledge was defective, the descriptions were taken from the best writers on the subject.

• Figures of the eggs have been added; which the author was enabled to do by means of the collection formerly in the possession

of that distinguished patroness of natural history, the late duchess dowager of Portland. He has also procured many rare specimens not in that collection. The eggs are figured in the natural size; as are likewise the birds, when the size of the plates would admit of it: and where he has been under the necessity of giving reduced figures, he trusts the exact descriptions of the size, weight, and other particulars of each bird will render this unavoidable variation of less consequence. The adult male birds have in general been figured, as being most perfect in plumage: where any striking difference subsists in the female, a figure of that has also been given.

‘The whole work will make eight volumes, printed on Whatman’s finest royal quarto wove paper, each consisting of above forty plates of birds or their eggs, richly coloured, and systematically arranged, with characteristic descriptions of each species.

‘The author cheerfully submits the labours of so many years to the judgment of a candid and discerning public: presuming to hope, that the accuracy of his figures, together with the additions to the natural history of the subjects, will be thought to render them worthy of encouragement.’

The volume before us consists, beside the frontispiece, of 41 plates; 24 of genus *falco*; 7 of genus *strix*; 3 of genus *pica*, and 7 of their eggs. Of the method we cannot possibly convey a more precise idea than by transcribing the first article:

P. 8.—‘DIV. I. LAND BIRDS. ORDER I.

RAPACIOUS.

‘Birds of prey.—Bill and claws very strong and hooked, particularly adapted to the tearing to pieces of their food: body muscular: females largest: they seldom drink, the blood and juices of their prey affording sufficient moisture; as they seldom feed on any animal but what they kill and gorge on directly: eagles lay two eggs, the smaller hawks four, and rarely have more than one nest in the year; the Creator denying a large increase to this destructive race: whereas, on the contrary, those birds that are adapted to the use and necessity of man are very prolific.

‘GENUS I. FALCON.—*Character of the Genus FALCON.*

‘BILL, strong, and hooked at the end; the base covered with a naked skin or cere.—NOSTRILS, at the end of the cere.—TONGUE, large, fleshy, and in some, cleft at the end.—LEGS, very strong and scaly.

‘SPECIES I. SEA EAGLE. Pl. I.

Falco Ossifragus. *Lyn. Syst.* I. p. 124. No. 4.

Le Grand Aigle de Mer. *Bris. Orn.* I. p. 437.

‘This species is found in several parts of Great Britain and Ireland; but, like the rest of these large birds of prey, is not common. The length of this bird is three feet and a half; the expansion of the wings from tip to tip is near eight feet: the bill is of a bluish horn colour; cere yellow; eyes dark brown: the plumage on the upper parts dark brown: breast and belly paler, blotched with white in an irregular manner: the legs are yellow, very stout, and feathered only to the knees. It feeds
S 3 mostly

mostly on fish; which it takes by darting on them when swimming near the surface, and even, like the kings-fisher, plunging under water after its prey: it likewise feeds on water-towl, and is mostly seen hovering over the sea or large rivers.

Plate the fourth exhibits *Vultur Albicilla*, with the following description:

PLATE IV. — FALCON. SPE. IV. GREY EAGLE. PL. 4. —
Vultur Albicilla. Lin. Syst. I. p. 123.
 L'Aigle à queue blanche. Bris. Orn. I. p. 127.

This bird measures in length nearly three feet; and is seven feet in extent, from the tip of one wing to that of the other: the bill is horn colour: cere and eyes pale yellow: the space between the bill and under the eyes bare of feathers: the head and neck are of a pale ash-coloured grey: body and wings ash-coloured brown: quill feathers dark brown: tail wholly white: legs yellow, and feathered a little below the knees.

In young birds the tail is more or less of a brown colour, they being scarcely complete with the white tail, until the third or fourth year. This species is not uncommon in the northern parts of England, Scotland, and the Orkneys: its chief prey is fish. In a nest of these birds, near Keswick in Cumberland, was found a grey trout, above twelve pounds in weight.

To this, by way of comment, we subjoin the following extract from a letter of the late Mr. Gray, then on a tour to the lakes of Cumberland, to Dr. Wharton, the reader may not perhaps consider it as an unamusing addition: 'For me, I went no farther than the farmer's (better than four miles from Keswick) at Grange; his mother and he brought us butter that Siserah would have jumped at, though not in a lordly dish, bowls of milk, thin oaten cakes, and ale; and we had carried a cold tongue thither with us. Our farmer was himself the man, that last year plundered the eagle's eyrie; all the dale are up in arms on such an occasion, for they lose abundance of lambs yearly, not to mention hares, partridges, grouse, &c. He was let down from the cliff in ropes to the shelf of the rock on which the nest was built, the people above shouting and hallooing to fright the old birds, which flew screaming round, but did not dare to attack him, he brought off the eaglet (for there is rarely more than one:) and an addle egg; the nest was roundish, and more than a yard over, made of twigs twisted together. Seldom a year passes but they take the brood or eggs, and sometimes, they shoot one, sometimes the other parent; but the survivor has always found a mate (probably in Ireland:) and they breed near the old place. By his description I learn, that this species is the *erne*, the *vultur albicilla* of Linneus, in his last edition, (but in yours *falco albicilla*;) so consult him and Pennant about it.'

It would be idle to produce farther specimens from a work where the whole appears equal; we therefore proceed to what constitutes, in our opinion, it's chief excellence, the plates; and of most of these, as far as we are able to judge, it is difficult to speak in terms of too much praise; especially of the larger specimens of the eagle kind; if they be true representations of nature

for

for the mere ornithologist, the animation and contrasts of their attitudes render them models for the painter's and sculptor's imitation. Of the owl kind many are highly picturesque, but from the general want of light and shade, excluded by the anxiety of representing each part of a specimen distinctly, they leave the eye less satisfied. Of the text, a french translation has been added, which appears to us correct and faithful, and makes the work of more general use. Z. Z.

MEDICINE.

ART. V. *Memoirs of the Medical Society of London. Instituted in the Year 1773. Vol. IV. 8vo. 447 pages and five plates. Price 6s. in boards. Dilly. 1795.*

THERE is probably no method more advantageous or more effectual in promoting and diffusing knowledge than that of the establishment of learned societies; they afford at once an easy and expeditious mode of communicating information, and of collecting it into one point of view.

If societies of this kind were therefore conducted upon a liberal and judicious plan, and a sufficient degree of judgment and discrimination exercised in the selection, admission, and arrangement of their different papers, a body of very useful and satisfactory evidence might be obtained on those branches of knowledge to which they particularly attended.

But how far these purposes may have been accomplished by institutions of this nature, is not for us to determine.

In the present collection of the papers of the medical society of London we can discover nothing that is entitled to particular commendation, either on the score of novelty or general utility. The papers, as must always be the case in publications of this sort, are extremely unequal in the quantity as well as quality of information which they contain. There are some, however, which are unquestionably deserving of being brought before the public; but the number is small when we consider the size of the volume, and that it is the production of a learned society.

We may now proceed to examine the different papers.

ART. I. *History of a case of pemphigus. By William Gaitskell, surgeon.*
—This is one of the most useful papers of the present collection. We do not however find that the author has attempted to establish any thing new, either in respect to the history or treatment of the disorder. His chief aim seems to have been that of dividing the disease into two kinds, the acute and chronic, and of placing the former with the *exanthematicæ* of Dr. Cullen, and the latter among *impetigines*, retaining the definition of Linnæus '*vesicula serosa, distenta, pellucida, basi inflammata, rupta dolens.*'

By some of the writers on this disease, it has been supposed to be contagious; but so far as a single trial can go, it does not appear to be contagious in the least degree.

On the contagious nature of the disease, the author remarks [p. 4] that 'it has never yet proved contagious, else why does it not multiply itself like other contagions? instead of which, there are very experienced

experienced men who have never seen it, and others, but a solitary case or so. To prove with more certainty its uninfected nature, I submitted to the experiment of inoculation, but, without being infected; therefore, have reason to conclude, that it is not contagious, and that limiting the eruption to a period of three days, and making it contagious, is not agreeable to experience.

The circumstance of the frequency of the disease in the same patient [p. 5] 'is a curious fact, and shews a strong constitutional tendency; which instead of being altered by the action of the disease, as happens in variolous and morbillous inflammation, only modified the skin to renew it again. Therefore, it shews no affinity with these diseases, but great alliance with other chronic eruptions, as erythema, nettle-rash, and shingles, which instead of destroying the skin's susceptibility, only encrease its readiness to produce it. This, by analogy, may be transferred to other cutaneous affections which are apt to relapse, and, perhaps, with great propriety to pemphigus.'

In the following passage we have the whole of the author's opinion concerning the nature of this disorder, which is, [p. 7] 'that it is sometimes acute and sometimes chronic; the former being constantly attended with fever, the latter as constantly without; that in neither case is it an acrimonious, or contagious matter, thrown off from the blood; but pure serum, secreted by the cutaneous exhalent arteries; and if acrimony exists, must be attributed to the action of the vessels it passes through. This takes place in catarrh, where the mild mucus of the nostrils and trachea, is changed into a stimulating ichor—and in purulent ulcers, we have instances of the mildest matter being rendered corrosive, by local irritations—enough to explain the origin of acrimony.'

Art. II. *Observations on the digitalis purpurea, or fox-glove.* By William Currie, M. D. C. M. S.—Dr. Currie considers the *digitalis purpurea* as an highly sedative poison, and consequently an improper remedy in hydropic affections. But from its debilitating and sedative effects, he thinks it may be employed with considerable advantage in those cases where great excitement, irritability, and increased tone prevail in the nervous and arterial systems, as in the furious states of mania, &c.

Art. III. *An experienced and successful method of treating the fistula in ano.* By John Mudge, M. D. C. M. S.—This paper is deserving of the attention of the practical surgeon, as conveying an improved mode of operating in cases of *fistula in ano*.—The author recommends the employing of two specula, a larger and a smaller, which nearly resemble in shape the common gorget. The manner in which these are to be used he has also described with great clearness and perspicuity. With a view to the production of a good surface, he advises the application of butter of antimony to the part.

Art. IV. *An account of the medicinal effects of the resin of the *Andropogon resinifera*, or yellow resin, from Botany Bay.* By Charles Kie, surgeon, C. M. S.—The introduction of new remedies ought to be attempted with much care and circumspection. In these respects, the author of the present paper does not seem to have been inattentive, as he has collected a large body of evidence in support of the claims of the new remedy which he offers to the medical practitioner. The history of the good effects of the yellow gum is the cure of many disorders of the stomach and bowels, which with other medicines have

been extremely troublesome, is undoubtedly interesting to the physician.—But before we can trust to this remedy with confidence, a more extensive examination of its properties and effects will probably be necessary.

From the whole of the facts, reasonings with respect to the nature of this gum, and its effects in the removal of disease, the author does not seem to have any doubt of its being found ‘a very useful acquisition to the medical practitioner; and in this opinion,’ says he, [p. 72] ‘I am confirmed by the concurrent testimony of every one of my acquaintance who has employed it. It is not to be expected, that I can yet have had an experience of its effects, sufficiently extensive, to enable me to point out with confidence, all the diseases in which it is most likely to succeed: I will for the present therefore content myself with observing, that independent of the complaints in which it is here related to have succeeded, such as nausea, sickness, vomiting, flatulency, heartburn, pains in the stomach, and all the other symptoms of dyspepsia. Diarrhoea, mild degrees of cholera, dysentery, flatulency, and pain in the bowels, spasms, in the stomach, in the muscles of the trunk, and in those of the extremities, the gout in the stomach, and violent pains in the extremities resembling the gout or rheumatism,—great and general prostration of strength,—catarrhus affections,—and in certain cases of amenorrhoea and fluor albus.—Exclusive of these complaints I say, in all cases where debility itself is the idiopathic complaint, where it is independent of, and unconnected with any real organic disease—I should expect, whether the affection be local or general, that the yellow gum will be found a very powerful and effectual restorative.’

Art. v. *Case of sphacelated omentum, with observations; by William White, surgeon.*—From the history of this case no useful conclusion can be drawn, either with regard to the symptoms that particularly mark the disease, or the remedies by which it is to be removed.

Art. vi. *Observations and experiments on the external absorption of emetic tartar and arsenic. By William Gattskell, surgeon.*—The results of the author’s trials with emetic tartar and arsenic afford no proofs of the utility of this mode of applying these remedies.

Art. vii. *Remarks upon peculiarities in the human system apparently arising from disease before birth. By Mr. James Lucas, surgeon.*—Histories of *lusus naturæ* are more curious in themselves, than useful in affording information to the medical practitioner. In each of the cases which are related in this paper there appears to have been a deficiency, or rather mal-formation of the uterus and its appendages. The causes of the particular changes, that take place in the fœtus before birth, are but little understood; it would seem, however, that, [p. 99] where inflammation takes place, inflammatory exudation will frequently be the consequence.—From hence adhesions may often arise of force sufficient considerably to obstruct the growth, and occasion other very material alterations in the shape of the parts so affected; producing various deformities, and essentially injuring the functions of whatever organs may chance to have been exposed to its action and influence.

This explanation of so singular a formation is more ingenious than satisfactory.

In Mr. Grimstone's account of a dropfical foetus annexed, we have observed nothing either very extraordinary or that can throw additional light upon the subject of the preceding paper.

Art. VIII. *A chemosis, or tumour of the tunica conjunctiva cured by excision.* By William Bird, surgeon.—This is a case in which there is evidently nothing new or important.

Art. IX. *Histories of three cases of typhus successfully treated.* By William Harrism, M. D. and C. M. S.—In the treatment of these cases of typhus fever, there seems to be nothing out of the common method, except it be the use of a wash composed of equal quantities of vinegar and cold water, applied to the whole body every day, the moisture being removed by means of a dry towel.

Art. X. *An account of some anomalous appearances consequent to the inoculation of the small pox.* By Charles Kite, surgeon; C. M. S.—It will be perhaps impossible to explain many appearances that occur in the human body, until the laws by which it is governed be ascertained with greater exactness, and the nature of contagions be more fully investigated.

In the cases which are related in this paper, there was evidently a disease produced twice, but whether it were the true small pox or not may admit of some doubt. 'The incisions,' says the author, 'inflamed as they usually do in the real small pox;—the fever commenced at the most common period;—continued the same length of time—and terminated (except in the first case) in the eruption of pustules.'—He however allows, that but few of the pustules completely matured, and that probably the first disease was not the true small pox. In order to afford a more complete view of the author's opinion on this curious subject, we shall extract the following passage.

P. 126.—'This anomalous complaint then appears to depend upon a certain degree of feebleness or impotency in the infecting matter, which may perhaps be thus accounted for.

'So long as the variolous matter continues unaltered and possesses its common properties, it is capable of producing the small pox, when applied to a body that has not previously had the disease—but every one knows, that when variolous matter has been kept a length of time, particularly if it has not been thoroughly dried, and the air properly excluded from it, it entirely loses its property of propagating the disease:—the loss of this property, as I take it, is owing to the spontaneous fermentation which the matter undergoes—If it proceed to a particular degree, its nature is so entirely altered, that it either does not produce any effect whatever, or else a *simple* inflammation on the part to which it is applied: but it appears to me, that when the matter is just *beginning to change its quality*, and before it has made any material progress, that it is then capable of producing an effect, not only upon the part to which it is applied, but upon the constitution at large:—this effect will not be exactly the same as that produced by the pure matter, because its nature is in some measure altered, but it will still resemble it in a certain degree, and the resemblance will be, in proportion as the matter partakes more or less of its original properties:—hence it may be conceived that the arm should inflame at the usual time, and have the usual appearances—that it should be absorbed, and produce its effect on the habit at the common period—that the fever should continue the usual length of time, and terminate

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in an eruption of the skin;—but that this eruption does not partake so perfectly of the variolous property, but the constitution will undergo another and more perfect change, upon the application of a more perfect and powerful cause.

Art. XI. *An instance of a fatal pulmonary consumption, without any evident hectic fever.* By Anthony Fothergill, M.D. F.R.S. and C.M.S.

—The present case contains a very curious and important proof of the possibility of the existence of a true pulmonary consumption, without any signs of hectic fever, night sweats, rigors, or expectoration of purulent matter.

Art. XII. *History of a case of croup terminating fatally, with a dissection and incidental remarks.* By Henry Field, apothecary, F.M.S.

The history of this case of croup, as well as the appearances on dissection, is given with much precision and clearness; but we find nothing new in the mode of treating the complaint. The following observations may probably be found useful to the practitioner.

P. 154. 'The immediate occasion of death in the cynanche trachealis is not very certain; it seems, however, most probably to arise from one or other of these two causes, or perhaps it may depend on the united action of both, viz. a mechanical obstruction of the glottis from the thickness of its morbid membranous covering, or a spasmodic constriction of the muscles of the larynx from irritation, in both cases producing the same effect, that of suffocation. Of these two causes, the latter appears most likely to be the real one, dissection having discovered no certain appearance of mechanical obstruction, in cases where the membrane has been found completely formed, and death having sometimes taken place before the mucus had acquired firmness sufficient to render such an obstruction probable, which was the case in another child that I attended in this disorder, and had an opportunity of examining after his decease.'

Art. XIII. *An account of a singular case of ischuria.* By Isaac Senter, A.M. C.M.S.—Of this very extraordinary case we have already given an account in our review of the transactions of the college of physicians of Philadelphia, in the 19th volume of our Journal, p. 258.

Art. XIV. *History of a second, or supposed second small pox.* By Edward Withers, surgeon.—There is nothing extraordinary in this case, but the mere fact of a second occurrence of the disease.

Art. XV. *Some account of angustura bark.* By J. C. Lettsom, M.D. &c.—A physician in extensive practice, if he be a man of sound judgment, and have a turn for observation, is unquestionably placed in one of the most advantageous situations for the improvement of his profession. But how far the cases detailed in this paper may contribute to such a purpose, is not easy to determine. Those who can suppose that much is to be effected by the trifling dose of an ounce and a half of a weak decoction of angustura bark, with three or four drops of the tincture of opium, given two or three times a day, must have a much higher opinion of the virtues of medicines than we can pretend to. That the angustura bark may however be an useful remedy in many cases of debility, we have not much doubt, but it must not be administered with so sparing a hand as in the cases before us.

Art. XVI. *An anatomical description of a double uterus.* By Thomas Pale, surgeon.—The author of this paper has been extremely fortunate in meeting with extraordinary cases of *lusus naturæ*. That which forms

forms the subject of the present paper is not however of a kind from which the profession is likely to derive much advantage.

Art. xvii. *Abridgement of Mr. Robert White's paper on scirrhus contracted rectum.*—This abridgement contains some useful hints for the practical surgeon.

Art. xviii. *A case of petechiæ unaccompanied with fever, with observations on the same, by T. Garnett, M. D. C. M. S.*—Both the method of treatment, and the observations contained in this paper, are highly judicious.

Art. xix. *Observations on the external use of tartarized antimony.* By Thomas Bradley, M. D. and F. M. S.—It too frequently happens that young physicians are led away by new methods of treating disorders; and this seems to be the case in the present instance, for it is pretty evident from the experiments of Mr. Gaitskell, that little advantage is to be expected from the external use of this remedy.

Art. xx. *A rupture of the gravid uterus terminating favourably.* By Charles Kite, surgeon.—This case is so far useful as it records an important fact in the history of midwifery.

Art. xxi. *Case of angina pectoris, with remarks, by Samuel Black, M. D.*—This is a clearly marked case of *angina pectoris*, and the author has given a very exact history of the symptoms which attended it, as well as of the appearances on dissection; but in the means that were employed for its removal there appears to be nothing particularly deserving of attention.

Art. xxii. *Cursorry remarks on the appearance of the angina scarlatina.* By J. C. Lettsom, M. D.—With what intention the author has brought these cases before the public we cannot take upon us to determine, as they certainly contain nothing that can tend to improve the history of this disease. In the treatment of these cases, the author appears to have followed the feeble ineffectual antiseptic plan, and in the remarks that accompany them nothing that can have any claim to novelty is perceptible.

Art. xxiii. *Cases of several women who had the small pox during pregnancy; with an account of the manner in which the children appeared to have been affected.* By Charles Kite, surgeon, and C. M. S.—The chief utility of this paper consists in bringing together a variety of facts respecting the operation of the variolous contagion on the *fœtus in utero*.

Art. xxiv. *Hints respecting the prison of Newgate.*—These hints are not only well calculated to prevent disease in the prison of Newgate, but in all other prisons. The author, whom we suppose to be Dr. Lettsom, has here placed in an obvious point of view, and brought into a narrow compass the most useful and necessary rules and regulations with respect to the prevention and removal of contagion. The matter contained in the paper cannot however be said strictly to be new, but it is arranged in a very clear and useful manner. A ground plan of Newgate is also annexed to the paper.

Art. xxv. *Case of extra-uterine abdominal fœtus successfully extracted by an operation.* By the late Dr. Charles M. Knight.—The observation contained in this communication may be advantageous to practitioners of midwifery, in cases of this kind that may hereafter occur.

Art. xxvi. *History of the treatment of certain hæmorrhages, by Jonathan Binns, M. D. and C. M. S.*—The use of cold astringent clysters in intestinal hæmorrhages, from the history of the present case, would seem

seem to be highly advantageous. At least it is sufficient to justify practitioners in making further trials of this method of practice.

The case of amaurosis, by Dr. Gerrard, which is subjoined to this paper, is extremely curious. How far the use of an infusion of cayenne pepper in cold water may be found serviceable in other cases of this kind is impossible to say, but from it's effects in the present instance, it is evidently a remedy that ought to be employed with caution.

Art. xxvii. *A case where the small pox was communicated from the mother to the child in utero.* By William Turnbull, A. M. surgeon.—There is nothing particular in this case, but merely the fact of the child having variolous pustules upon it when born.

Art. xxviii. *Some account of the dysopia;* by Matthew Guthrie, M. D.—In this paper we have a detail of many curious circumstances respecting this disease of the eyes.

Art. xxix. *On the internal use of silver in the epilepsy.* By James Sims, M. D.—The remedy which the president of the Medical Society has found so serviceable in cases of epilepsy is a solution of the nitrat of silver in some watery menstruum, of which he has given so much at a dose, as contained from a twentieth to an eighth part of a grain of the nitrat. If the cases related in this paper had been more numerous, and the symptoms more fully described, the utility of this remedy might have been determined with greater accuracy.

The miscellaneous communications contained in the appendix must have been added merely by way of making up the volume, as they are evidently too much abridged to be of great utility in any other point of view.—After what has been remarked in the beginning of our review of this article, it can only be necessary to observe farther, that there are various errors and inaccuracies in the composition of the work, and that many of the articles are wrongly numbered.

ART. VI. *A Treatise on the Epidemic Puerperal Fever of Aberdeen.* By A. Gordon, M. D. 8vo. 124 pages. Price 3s. Robinsons. 1795.

THE nature of puerperal fever, as well as the methods of treatment best adapted to it's removal, has already undergone much scrutiny and examination; but the design of the present treatise, as the author informs us, is to *investigate* it's cause, *ascertain* it's nature, and *establish* it's mode of treatment. In the accomplishment of these important purposes, the writer particularly claims our attention by apprising us, that he has advanced no opinion that is not supported by facts, and that *all* his facts may be depended upon.

In the history of the epidemic that raged at Aberdeen we can observe nothing out of the common course of disorders of the puerperal kind; it seems to agree pretty exactly with the descriptions which have been given by Hulme, Denman, and Leake, of the puerperal fever.

2. 2.—The puerperal fever, according to the account given of it by authors, is more frequent and fatal in large towns, and in hospitals, than in the country, and private practice. But that under consideration was not confined to the town of Aberdeen, but extended to the suburbs and contiguous country, where it proved

proved as fatal as in the heart of the city. It was not peculiar to any particular constitution, or temperament, but promiscuously seized women of all constitutions and temperaments; for the strong and the weak, the robust and the delicate, the old and the young, the married and the single, those who had easy, and those who had difficult labours, were all equally and indiscriminately affected.

‘It prevailed principally among the lower classes of women, and, on account of my public office, and extensive practice in midwifery, most of the cases came under my care. But women in the higher walks of life were not exempted, when they happened to be delivered by a midwife, or physician, who had previously attended any patients labouring under the disease.’

The author takes care to inform us in the outset, that, in determining the nature of this fever he has endeavoured to avoid all hypothetical reasoning about it, as leading to improper and unsatisfactory conclusions.

P. 51.—‘Were I disposed to reason, *à priori*, concerning the nature of the puerperal fever, I would do it in the following manner.

‘Since the state of child-bed is the conclusion of a great process, which begins with conception and ends with labour, and since an inflammatory disposition of body attends the whole process, from beginning to end; is it reasonable to think that there would be an immediate transition, a sudden change, from inflammatory to putrid, at the close of the process? It is surely much more natural to think, that the same disposition will be continued, and that the commotion excited by labour, and the cordials, so commonly given on that occasion, will rather increase than change the inflammatory state.’

But not being satisfied with this reasoning, he has recourse to facts, and to the establishment of his doctrine on the cases which he saw, and the dissections which he made; and from these he draws the conclusion, that the puerperal fever is a disease of an inflammatory nature.

P. 54.—‘That it frequently puts on,’ says he, ‘a putrid appearance in its progress, or in the advanced stages, I by no means refuse to admit; but observe, that this putrescency is only the effect, or consequence, of previous inflammation neglected, or improperly treated. For, in the course of the disease, considerable extravasation takes place into the cavity of the abdomen; and the matter thus extravasated, by stagnation, must soon acquire an acrid and putrescent quality, and, being absorbed, will occasion putrid symptoms. And this explains, why the puerperal fever puts on a putrid appearance, and accounts for the many mistakes of physicians, with respect to its nature, who have taken the effects, or consequence, for the cause, and confounded the different stages of the disease.’

‘But the puerperal fever is putrid in its progress only, and not in the beginning; and such putrescency is the effect, or consequence, of previous inflammation; for, when the disease is properly treated at the commencement, or soon after the attack, that

that is, at the beginning of the inflammatory stage, no symptoms of putrescency ever appear.

The inflammation however, that takes place in this fever, he considers as not of the phlegmonous, but erysipelatous kind. Peautau, Young, and Home seem to have been inclined to this opinion; and that erysipelas has attended the epidemic disease of lying-in women, the author thinks is proved by other writers.

P. 56.—‘The analogy of the puerperal fever with erysipelas, will explain why it always seizes women after, and not before delivery. For, at the time when the erysipelas was epidemic, almost every person, admitted into the hospital of this place, with a wound, was, soon after his admission, seized with erysipelas in the vicinity of the wound. The same consequence followed the operations of surgery: and the cause is obvious; for the infectious matter, which produces erysipelas, was, at that time, readily absorbed by the lymphatics, which were then open to receive it.

‘Just so with respect to the puerperal fever; women escape it till after delivery, for, till that time, there is no inlet open to receive the infectious matter which produces the disease. But, after the delivery, the matter is readily and copiously admitted by the numerous patulous orifices, which are open to imbibe it, by the separation of the placenta from the uterus.

‘And thus, a question, which has given rise to various speculations and conjectures, is solved, in a very simple and satisfactory manner.

‘The connexion of the two diseases is still further confirmed by the great extent of the inflammation, and rapid progress of the disease.

‘And the same connexion is evident from this circumstance, that a very frequent crisis of the disease is by an external erysipelas; which is a proof that there is a metastasis, or translation of the inflammation, from the internal to the external parts.’

The seat of this inflammation the author asserts to be principally in the ‘peritonæum and it’s productions, and the ovaria.’ The cause, he says, is a ‘specific contagion, or infection altogether unconnected with a noxious constitution of the atmosphere.’

In the cure of this disease, we find the author almost solely depending upon *large* and *early* bleedings. ‘When I took away only ten or twelve ounces of blood,’ says he, ‘from my patient, she always died; but when I had courage to take away twenty or twenty-four ounces, at one bleeding, in the beginning of the disease, the patient never failed to recover.’

P. 79.—‘If therefore a practitioner is called to a patient in the beginning of the puerperal fever, he must never take away less than twenty or twenty-four ounces of blood at one bleeding, otherwise he will fail in curing the disease.

‘I know that this will be thought too large a quantity by those who never take away more than eight or ten ounces of blood from their patients; but such practitioners would never cure the puerperal fever. For unless a practitioner venture to take away the quantity mentioned, it would be much more prudent in him not to bleed at all, because his patient will certainly die, and the bleeding

bleeding will be blamed; for among the vulgar and illiterate there is a strong prejudice against the practice of bleeding women in child-bed, it being a popular opinion, that bleeding stops the lochia, and proves certain destruction to every one that undergoes it.

* And I felt this prejudice in its full force, when I had not courage to take more than twelve or fourteen, or even sixteen ounces of blood from my patients. But when I had resolution to take twenty or twenty-four ounces at one bleeding, I disregarded it, because I was sure that that quantity, taken away within six or eight hours after the attack, would certainly cure the disease, and that of course there would be no clamour against bleeding. But when I was not called at the beginning, or soon after the attack of the disease, when the success of bleeding was uncertain, I did not bleed at all.

* In this manner, at last, I fairly got the better of a prejudice, which I thought invincible; for, when people saw that all who were bled recovered, and that almost all who were not bled, died, even those who were most prejudiced against bleeding, were compelled to be silent. And thus, I had the satisfaction to see the voice of clamour effectually silenced.

The remedy which the author considers of the most importance after bleeding, is that of purging, as it is in this way that he thinks 'nature attempts her own relief.' It was therefore a part of the author's practice, to bring on a diarrhoea, and keep it up by means of purgative medicines.

That the success of this highly evaculatory plan of Dr. Gordon's will, however, be confirmed by practitioners in general, we much doubt, notwithstanding the cures he has recorded in his pamphlet, and the great confidence that he reposes in his evacuations. Such a highly debilitating system of practice, in our opinion, is neither justified by the nature of the disease, even admitting, that the inflammation which occurs in it is of the erysipelatous kind, nor by the quantity of blood that may be occasionally discharged in cases of flooding, the two principal circumstances upon which the author rests its propriety. Every one, the least conversant with practice, knows, that the inflammation that attends erysipelas requires a very different mode of treatment to the evaculatory. How far the constitutions of the north may differ from those of the south, is not for us to determine; but we will venture to say, that if such copious evacuations were employed in the latter, in cases of puerperal fever, they would prove not only prejudicial in a high degree, but frequently fatal.

ART. VII. *Description of a pneumatic Apparatus, with Directions for procuring the salutitious Airs.* By James Watt, Engineer. Second Edition. 8vo. 49 pages and three plates. Price 1s. 6d. Birmingham, Pearson; London, Baldwin. 1795.

THE progress that pneumatic medicine has already made, and the advantages which it promises to afford to mankind, are circumstances that must strongly recommend it to the attention of the physician and the philosopher. This new department of knowledge

ledge has, however, been much retarded from the want of a more full information concerning the nature of the apparatus, which is necessary in conducting experiments of this kind, and of the modes of employing it with the greatest advantage. With a view to the removal of these inconveniences, Mr. W. has undertaken the very necessary, though arduous task, of giving a comprehensive and clear description of the most convenient apparatus that has hitherto been constructed, and an account of the most necessary directions and cautions for using it. Since the first publication of this pamphlet experience has suggested various improvements, both in the construction and use of the apparatus, which the author in this edition has also very properly laid before the public.

The intentions of the author will, however, be much better understood from the following passage in the preface, where he informs the reader, that he has 'availed himself,' Pref. p. 3, 'of this opportunity to methodize and elucidate his description in a manner which the former hasty publication would not admit of. One of the original plates has been rejected, and another, representing the improved use of the fire-tubes, has been inserted in its place. Conceiving the apparatus may fall into the hands of persons who have not been accustomed to chemical experiments, clearness has been aimed at, even at the hazard of prolixity. Though the author wishes to shun the imputation of neologism, yet to avoid circumlocutions, he has found himself obliged to form some new words, such as the martial, zincic, and carbonic inflammable airs, which latter he has also called hydro carbonate. He has indifferently made use of the terms of the old and new chemical nomenclature, wishing merely to be understood, and not intending to enter into discussions upon theories in a treatise, the objects of which are facts.'

For a more full account of the different processes, and of the modes of conducting them, we must refer the reader to the work itself, as they could not be well understood without the plates.

ART. VIII. *A short Account of the Nature and Properties of different Kinds of Airs, so far as relates to their Medicinal Use; intended as an Introduction to the Pneumatic Method of treating Diseases, with Miscellaneous Observations on certain Remedies used in Consumptions.* By Richard Pearson, M.D. Physician to the General Hospital, near Birmingham, and Member of the Royal College of Physicians, London. 8vo. 27 pages. Price 1s. Birmingham, Pearson; London, Baldwin. 1795.

In this pamphlet we have another attempt to render the pneumatic method of treating diseases more familiar and more generally understood. The principal facts and discoveries on this subject seem to be brought together in this tract.

'Dissatisfied,' says the author, Advert. p. iii., 'with the theory of the hyperoxygenation of the blood in phthisis pulmonalis, he will frankly own that he was for a long time inclined to view the new proposal for curing diseases by modified air, as a visionary thing; but on reconsidering the subject, abstracted from theory

(and this is the way in which it should be considered) he saw analogy on its side; and after he had bestowed further attention upon it, he saw it was supported by facts. He could therefore no longer resist.

‘If, as there is little doubt, substances are more operative upon the living body, in proportion as they are of a finer and more subtile nature, certainly medicines in an ærial form ought to have more effect than those which are administered in a solid or liquid state: And, if the vapour of water and other condensable fluids, have been inhaled with advantage in certain affections of the lungs, analogy points out that the like advantages, or even greater, should be produced by the inhalation of incondensable fluids. This analogical induction has been confirmed by experiments, the results of which are stated in the following pages.

The author begins by an explanation of the nature of respiration, and of the different kinds of air that constitute the atmosphere. His explanations are however too cursory to be of much general utility. The airs employed in pneumatic experiments he considers under the heads of inflammable and uninflammable. He also observes, that six kinds of air are in use for medicinal purposes, viz. oxygenous, azotic, three sorts of inflammable air, and fixed or carbonic acid air. These, he however informs us, are not all the different kinds of air that may be obtained, or that may be employed in the cure of disease, but they are all that have hitherto been tried.

P. 12.—‘From all that has been said, it appears that there is in fact but one kind of air, viz. oxygene, that is capable of supporting of life; but, that being of a highly stimulant nature, it is largely diluted in the atmosphere with another kind of air (azote) of directly opposite qualities: That the natural mixture of these airs, though best accommodated to the healthy state of animal life in general, does not appear to be best suited to every morbid state of the living body; and, therefore, that by varying their proportions, such mixtures may be obtained as are capable of mitigating or curing many formidable diseases: That, moreover, there are various other kinds of airs, besides those which enter into the composition of the atmosphere, which possess peculiar and active virtues, and which, under proper management, may also be applied to the same purpose.

‘Thus, then, it appears that the pneumatic medicine comprehends not merely the application of more or less oxygene, more or less azote; but the application also of various other kinds of air, mixed and diluted in proper proportions.’

The cases in which the application of factitious airs ought to be tried, he thinks, are such as resist the common modes of treatment, as consumption, asthma, serofula, palsy, &c.

P. 15.—‘Under proper management, the application of modified airs to the lungs is perfectly safe and easy. The mixed air are breathed out of bags; and no trouble or exertion is required on the part of the patient. That some of them possess very powerful and active properties, is no objection to their use; for the same may be said of opium, and certain preparations of antimony

and mercury, which are daily prescribed, and which only do mischief in the hands of unqualified persons. These airs, like all other medicines, may be overdosed; but practitioners, who are acquainted with their effects, will take care that they are not too freely or too frequently applied. With such precautions they may be pronounced to be as safe as most other medicines.

The miscellaneous observations which are given in the conclusion of this tract contain nothing of importance. On the inhaling of the vapour of vitrolic æther, which is by no means a new remedy in consumptive cases, we shall forbear to remark until we have the author's 'particular account of its uses.'

Whatever may have a tendency to render the modes of applying factitious air more familiar to the medical practitioner, cannot be altogether undeserving attention. The claims of the author of the pamphlet before us are of this kind; though they are not very great, he having rather furnished an account of what has been already done in pneumatic medicine, than suggested any thing that may contribute to the future improvement of this new branch of knowledge.

ART. IX. *A popular View of the Effects of the Venereal Disease upon the Constitution: collected from the best Writers. To which are prefixed, Miscellaneous Observations, by a Physician.* 8vo. 205 pages. Price 3s. Edinburgh, Bell and Co.; London, Robinsons. 1794.

How far mankind may become better or more happy from a more general acquaintance with the nature and effects of the disorders to which they may be liable, is probably not very easy to determine.

The author of the tract before us, though he does not think it either a very honourable or unobjectionable employment to write popular books on medical subjects, is of opinion, that 'attempts to shew mankind in general the miseries and the consequences of diseases that may be avoided, are highly laudable, and that there is no disease that requires such attempts more than the venereal.'

Introd. p. 6.—'The varieties of misery,' adds he, 'with which it is attended, the weaknesses and the disorders of which it lays the foundation, are innumerable. Yet they are, in a great measure, unknown, except to those who have suffered them; and even the sufferers are not always aware of the cause of their sufferings. The variety in the time and in the mode of attack which there is in the remains of venereal complaints, their not having arisen directly out of any venereal symptom, and the persons having been assured by practitioners that they were perfectly well, are reasons why they seldom ascribe their disorder to its true cause.'

The few arguments contained in the introductory part of this work, which have neither any thing new, nor particularly forcible in them, will hardly be sufficient to deter those for whom they are intended, from an indulgence in those pleasures which are too frequently productive of disease.

Feeble and unimportant however, as this part of the work must appear, it is unquestionably that which must be considered as the most useful portion of our author's labours, the other parts being chiefly made up of extracts from different writers on venereal complaints, as a single specimen will sufficiently evince.

P. 110.—‘I might mention various instances of married men, who, from a clap contracted in youth, have frequently during life experienced numerous returns of the discharge. In some of these it will be absent for several weeks, nay for months together; while in others, it has not disappeared for more than two or three days at once, during the space of twenty years.

‘Although patients have been long accustomed to this discharge, they can never look upon it with indifference; they all find it troublesome and distressful, and are therefore anxious to get free of it. It is particularly apt to lay the foundation of some very obstinate and perplexing affections of the urethra. BELL.

‘A hardness of the upper and back part of the testicle, often remains long after every other symptom is removed, and may continue even for life. HUNTER.

‘From swellings of the prostate gland few recover.’ BELL.

If ‘all attempts to make the world at large understand the causes or cure of diseases’ be vain, as the author of this publication himself asserts, of what possible advantage can the collecting together of scraps from different practical writers on venereal complaints be to the public? It is absurd to suppose, that mankind will read books merely because they contain accounts of the dreadful ravages of diseases, or representations of their fatal consequences.

ART. X. *A Letter on the Yellow Peruvian Bark, containing an historical Account of the first Introduction of that Medicine into France, and a circumstantial Detail of its Efficacy in Diseases, addressed to Dr. Relph, Physician to Guy's Hospital.* By Michael O’Ryan, M.D. Late Professor in the College of Lyons in France, and first Physician to the Grand Hotel Dieu of that City. 8vo. Price 1s. Nunh. 1794

In this letter the author gives an account of the examination of the yellow bark, before the physicians of the Grand Hotel Dieu, at Lyons; from which it appears to have been known, and successfully employed by the practitioners of France ever since the year 1766. The proofs in support of its superiour utility in the cure of disease are not, however, numerous in this letter; but as far as they go, they are unquestionably favourable to the opinion which Dr. Relph has advanced respecting the medicinal virtues of this species of cinchona.

In this tract Dr. O’R. does not, however, appear exclusively in the character of a physician; he occasionally steps out of his way to introduce his political opinions, which do not appear to us, to do him much credit, either for their solidity, or the temper with which they are expressed. One sample will afford a sufficient proof of the truth of this remark. Speaking of the unhealthy marsh of *Bergon*, he says: p. 11.

Not far from this marsh, on the plain of Bourgoin, was encamped in the spring of 1792, that hord of banditti, commanded by *Montesquieu*, which soon after carried fire and sword, and what is still worse, their opinions, into the peaceable dominions of the king of Sardinia; the mortality was very great in this camp, a circumstance not much to be regretted, as it served to diminish considerably the number of the satellites of the foulest demagogues that ever conspired against the peace and happiness of mankind.

This pamphlet is appended to Dr. Relph's treatise on bark. A. R.

HISTORY.

ART. XI. *Indian Antiquities: or, Dissertations, relative to the ancient geographical Divisions, the pure System of primeval Theology, the grand Code of civil Laws, the original Form of Government, and the various and profound Literature, of Hindostan. Compared, throughout, with the Religion, Laws, Government, and Literature of Persia, Egypt, and Greece. The Whole intended as introductory to the History of Hindostan, upon a comprehensive Scale. Five vols. 8vo. with plates. Pr. 1l. 15s. in boards. Richardson. 1794.*

It will, doubtless, surprize many of our readers, that we have hitherto omitted to notice a publication, which comprehends much learned investigation, and of which a very ample account has been long since given in the other journals. Mr. Maurice must give us credit, when we assure him, that our apparent inattention has neither proceeded from negligence nor disrespect. A work, that has been the result of so much labour, and which discovers so much learning, was certainly entitled to our particular notice: however we might differ from Mr. M. on some subjects of speculative theology, we are certainly disposed to pay all due respect to a writer, who is so capable of affording us entertainment, and of increasing our stock of knowledge: in a case too, where we meet with many powerful appeals to benevolence, we could not possibly indulge the principles of injustice.

The truth is, we have been some time given to understand, that Mr. M. had been induced, by the advice of his friends, to reprint a small edition of his first two volumes of *Indian Antiquities*, more regularly arranged, and divided into sections, according to the different heads of his extensive subject. We therefore thought it right to delay our review, till the present edition made it's appearance: and now take the earliest opportunity of announcing it, in it's more correct and methodical form.

A comprehensive view of indian antiquities must be allowed to be of the greatest importance, and might naturally be supposed to excite the public curiosity, whether we consider India in reference to the history of ancient times, or to those transactions, which, within a few years, have passed in that immense country.

From whatever country India derived it's wisdom, it is certain, that science received there, in very early times, a high degree of cultivation; and that the most eminent of the grecian philosophers, Pythagoras, Anaxarchus, Pyrrho, and others, visited that country in order to acquire knowledge. The ancient philosophy did in fact travel

out of India. It has, however, been found a very difficult task, to obtain any thing like satisfactory information concerning the history of this country. Many causes might be assigned for this. Modern travellers have been unacquainted with the sanscreeet language, in which the account of the religion, manners, and customs of these nations has been narrated; they have not been allowed to penetrate into the interior parts of India; great changes have also taken place in the religious tenets and prevailing customs of the natives, from the time that they passed under the dominion of the moguls; truth has, moreover, been concealed behind poetical ornaments; and a suspicion of fraud has checked the zeal of those, who have even been disposed to pursue their researches into the hidden recesses of antiquity.

At the same time, much has been written on this subject; but those who have undertaken this task were unacquainted with the early part of their own history, as Mr. Bryant has fully shown, less still with that of India. And the remark of Mr. M. is just, if we include ancient and modern writers, that more has been WRITTEN concerning the annals of India, and less really KNOWN, than any other nation that antiently tenanted the vast region of Asia.

But to come to the present volumes, Mr. M. proposes to consider the history, the philosophy, and literature of this wonderful and remote set of men: being encouraged thereto, by the light lately thrown on these subjects by sir William Jones, Mr. Halhed, and Mr. Wilkins, who alone have had an accurate knowledge of the sanscreeet language.

In the year 1788, sir W. Jones published a translation of an Indian drama, which exhibits a portrait of Indian manners, as they existed nearly two thousand years ago, and possibly at a period far more distant. Mr. Halhed has published the code of gentoo laws, compiled at Benares, by a number of Brahmins, assembled for the purpose by Mr. Hastings, from the most ancient sanscreeet treatises: and Mr. Halhed had presented the world with the dialogues of Creeshna and Arjon, under the title of Bhagvat Geeta. This work Mr. Wilkins translated, asserting, that the work itself was a translation from a sanscreeet poem, entitled MAHABBARAT, OF GREAT WAR, a poem believed to be four thousand years old. Mr. Halhed further asserted, that these dialogues contained all the grand mysteries of the Hindoo religion. Mr. Wilkins had also translated another work, intitled Heetopades, which sir William Jones calls 'the most beautiful, and most antient collection of apologues in the world.' These publications have thrown great light on the antiquities of India.

But these efforts have also been accompanied with vigorous exertions and investigations, on the spot, from antient monuments, diligently sought after, not only in our settlements in the east, but through all the extents of Hindostan, by a society of literary gentlemen in Calcutta, denominated the ASIATIC SOCIETY: an account of whose labours is given in the ASIATIC RESEARCHES, by sir William Jones.

Mr. M. takes a survey of these works in his preface, as being the ground-work of his own; and also of the encouragement which he received from sir William Jones, then in Calcutta, with whose friendship Mr. M. says, he was honoured at an early period of life, as well as from the court of directors of the East India company.

Mr. M. further unfolds the nature and extent of his undertaking. The difficulties he had to encounter, his disappointments, and his losses,

losses, in the prosecution of it, both of property and health, &c. These matters we pass over, expressing only our concern, that a work of such deep investigation as the History of Indian Antiquities, and we will add of such importance to the gentlemen connected with that country, should be suffered to sink into neglect, or the learned author to experience any inconveniencies from his writings: expressing also our surprize, that one who has taken so much pains, and displayed so much learning in explaining and illustrating the doctrine of the trinity, should be (as we understand is the case) totally unbeneficed.

Vol. 1, chap. 1, contains an account of the antient geographical divisions of India, according to the classical writers of Greece and Rome; whose ideas on this subject were exceedingly confused and inaccurate. Mr. M. observes, that it is but in very few instances, that we are able to trace any remote similitude between the antient and modern names of a country and people so little known to the antients as those of India. But Mr. M. cuts short endless discussions relative to the names and situation of the various inferior cities of antient India, and directs his attention to the capital. Accordingly

Chap. 11 contains an account of the extent of the city of Palibothra, the supposed capital of antient India, according to the classical writers of Greece and Rome; and also the accounts given by oriental writers of the magnificence of Canouge, it's metropolis in less remote eras; and a short historical account of Delhi Lahore, and Agra.

This chapter affords an astonishing view of Indian magnificence, of which it is impossible to form an accurate conception; but some slender ideas may be collected from the following account of Agra, the imperial residence of Akber: p. 219.

Akber, having determined to make Agra an imperial residence, ordered the old wall of earth, with which the city had been inclosed by the Patan monarchs, to be destroyed, and rebuilt with hewn stone, brought from the quarries of Fettepore. This undertaking, however considerable, was finished with no great difficulty, and within no very protracted period. But to re-build Agra and its castle in a manner worthy of the designer, and calculated to render it the metropolis of the greatest empire in Asia, required the unwearied exertions of one of the greatest monarchs whom Asia had ever beheld. For the full completion of his magnificent plan, Akber, by the promise of ample rewards, collected together, from every quarter of his dominions, the most skilful architects, the most celebrated artists in every branch both of external ornament and domestic decoration; and some judgment may be formed of the prodigious labour and expence required to perfect the whole undertaking, when the reader is acquainted, that the palace alone took up twelve years in finishing, kept constantly employed, during that period, above a thousand labourers, and cost nearly three millions of rupees. The castle itself, the largest ever erected in India, was built in the form of a crescent, along the banks of the Jumna, which becomes at this place, in its progress to the Ganges, a very considerable river; its lofty walls were composed of stones of an enormous size, hard as marble, and of a reddish colour, resembling jasper, which at a distance, in the rays of the sun, gave it a shining and beautiful appearance. It was four miles in extent, and it consisted of three courts, adorned with many stately porticoes, galleries, and

and turrets, all richly painted and gilded, and some even overlaid with plates of gold. The first court, built round with arches, that gave a perpetual shade, so desirable amidst the heats of a burning climate, was intended for the imperial guard; the second, for the great omrahs and ministers of state, who had their several apartments for the transaction of the public business; and the third court, within which was contained the seraglio, consisted entirely of the stately apartments of the emperor himself, hung round with the richest silks of Persia, and glittering with a profusion of Indian wealth. Behind these were the royal gardens, laid out in the most exquisite taste, and decorated with all that could gratify the eye, regale the ear, or satiate the most luxurious palate; the loveliest shade, the deepest verdure; grottoes of the most refreshing coolness, fruits of the most delicious flavour; cascades that never ceased to murmur, and music that never failed to delight. In the front of the castle, towards the river, a large area was left for the exercise of the royal elephants, and the battles of wild beasts, in which the Indian emperors used to take great delight; and, in a square of vast extent, that separated the palace from the city, a numerous army constantly encamped, whose shining armour and gorgeous ensigns diffused a glory round them, and added greatly to the splendour of the scene.

* But if this palace was thus externally grand, what a splendid scene must its interior parts have displayed? Mandeslo, who visited Agra in 1638, and saw that city in the meridian of its glory, after informing us that the palace was altogether the grandest object he had ever beheld, that it was surrounded with a wall of free-stone, and a draw-bridge at each of its gates, adds *, that, at the farther end of the third court, you saw a row of silver pillars under a piazza, and beyond this court was the presence-chamber; that this more spacious apartment was adorned with a row of golden pillars of a smaller size, and within the balustrade was the royal throne of massy gold, almost incrustated over with diamonds, pearls, and other precious stones; that above this throne was a gallery, where the Mogul appeared every day, at a certain time, to hear and redress the complaints of his subjects; and that no persons whatsoever, besides the king's sons, were admitted behind those golden pillars. He mentions likewise, an apartment in the castle very remarkable for its tower, which was covered with massy gold, and for the treasure which it contained, having eight large vaults filled with gold, silver, and precious stones, the value of which was inestimable.*

The above quotation, and that which follows, we present to the reader, as containing much curious information, and as affording a fair specimen of the learned author's style of writing.

Chap. 111. exhibits the divisions of Hindostan, according to the hindoos themselves, according to the persian and arabian geographers, and according to the most esteemed accounts of the europeans.

Page 304 Mr. M. speaks thus of the Ganges:

* The GANGES, in the language of Hindostan, is called PUNDA, or PADDA, a word in sansereet, signifying *four*; because, as some Brahmins affirm, it flows from the foot of the god Veesnu. Accord-

* See Mandeslo's Travels, in Harris's Collection, vol. ii. p. 118.

ing to the opinion of others, however, as is asserted in the Ayeen Akbery, it flows from the hair of Mahadeo. But whether the GANGES be allowed to flow from the hair of one deity, or from the foot of another, the allegory simply imports, that the grateful Hindoo acknowledges to receive the blessing of its waters from the immediate bounty of the great Creator. It is also denominated BURRA GONGA, *the great river*; and GONGA, *the river*; whence are derived its native appellation of GONG, and its european name of GANGES.

The real sources of the Ganges, I have observed, were unexplored by the ancients. The river itself was totally unknown to the great historian of antiquity, Herodotus, from whose declaration * it is evident, that "the sandy deserts beyond the Indus" were the utmost limit of his knowledge of India. In the time of Strabo, who flourished in the reign of Tiberius, near five centuries after, the Ganges had been sailed up as high as Palibothra or Patna; and, in the geography of that writer †, it is said to run southward from the mountains of Emodus. In reality, the springs of this celebrated river are ascertained by modern discoveries to lie in the vast mountains of TIBET, about the thirty-third degree of north latitude. From the western side of KENTAISSÉ, one of those mountains, it takes its course in two branches for three hundred miles westward, but inclining to the north: at that distance from their fountain, meeting the great chain or ridge of mount Himmaleh, the ancient Imaus, the two streams are compelled to take a southern direction, and in this course, uniting their currents, form what is properly called the GANGES. Amidst the rugged valleys and steep defiles of that remote and mountainous region, the Ganges continues to wind, until it pours the collected body of its waters through a rocky cavity of the mountain, into a vast basin, scooped out by their violent precipitation at its foot. To this rocky cavity, the blind superstition of the natives, has attached the idea of some resemblance to the head of the animal, which, like the Apis formerly in Egypt, is holden sacred throughout Hindostan; and the cavern, through which the Ganges rushes at GANGOTRI, is called *the mouth of the cow*. From every inquiry of the few europeans who have visited this remote spot, no real resemblance can be traced; but the same superstition, which originally fabricated, perseveres in believing and propagating the error. Both Sheriffedin, and Mr. Orme after him, place the cow-head rock at the Straits of Cupele, and affirm that Timur attacked the Indians, who were there assembled in great multitudes to purify themselves in the sacred stream, and adore the fancied similitude of their favourite quadruped. After its passage through the rock of Gangotri, the Ganges takes an easterly direction for near three hundred miles, amidst the rugged valleys and steep defiles of Sirinagur; and at Hurdwar again forces itself a passage through the chain of mountains called Sewalick; inferior indeed to Imaus in grandeur and altitude, but still of a most sublime elevation, and most majestic appearance. From the mountains of Sewalick, that form the immediate boundary of the provinces lying north of Delhi, the Ganges descends, with little less

* Herodoti, lib. iii, p. 2. Edit. Stephani, 1592.

† Strabonis Geograph, lib, xv. p. 683. Basileæ, 1549.

impetuosity

impetuosity than GANGOTRI, into the level and cultivated region of Hindostan; then flowing on through delightful plains, and diffusing riches and verdure in its progress, at Allahabad receives a rich tribute to its stream in the waters of the Jumna. If we may believe the Brahmins, another sacred river, called the Serafwatty, joins these rivers under-ground; and therefore this spot, consecrated by the three-fold junction of their waves, has ever been the resort of devout pilgrims from every province of Hindostan, and is denominated, in the Ayceñ Akbery, *the king of worshipped places*. In its course from Allahabad to the ocean, a course of eight hundred and twenty miles, the Ganges, rolling on through the centre of Bahar and Bengal, among innumerable cities that proudly lift their heads on its banks, is swollen with the influx of many other considerable rivers; some of which, Mr. Rennel informs us, are equal to the Rhine, and none smaller than the Thames. About two hundred and twenty miles from the sea, that is, about thirty miles below Rajahmal, commences the head of the Delta of the Ganges, which there, dividing into two great branches, seeks the ocean by two different and remote channels.

The western branch, or to speak more accurately, the two westernmost branches called the Cossimbazar and Jellinghy rivers, united into one stream, descend by the city of Hoogly, whose name in passing they assume; and, washing the walls of Chandernagore and of Calcutta, rush in a broad and deep stream into the Gulph of Bengal, at the distance of 180 miles from the grand Eastern Ocean. This is the only navigable branch of the Ganges for large ships; the other numerous channels of this river being choaked up by bars of sand, and banks of mud, thrown up by the violence of the current and the strong southerly winds. The eastern branch, or rather the main stream of the Ganges, flows on towards Dacca, once the capital of Bengal, which is watered by a noble arm of that river; and, about sixty miles below that city, mingling its waters with those of the Megna, rolls in one united and majestic stream into the ocean.

The breadth of the Ganges varies in different places, and according to the different seasons, from one mile and a quarter, to three miles. At 500 miles from the sea, Mr. Rennel informs us that the channel is thirty feet deep, when the river is at its lowest; and that it continues at least that depth to the ocean. The velocity of the current likewise varies according to the wet or dry seasons. In the dry months the medium rate of motion is less than three miles an hour; but, at the period of the inundations, that motion is often increased to five and six miles; and Mr. Rennel records an instance of his own boat being carried at the astonishing rate of 56 miles in eight hours.

An object equally novel and grand now claims our attention; so novel as not to have been known to Europeans in the real extent of its magnificence before the year 1765, and so awfully grand, that the astonished geographer, major Rennel, thinking the language of prose inadequate to convey his conceptions, has had recourse to the more expressive and energetic language of poetry; but

— Scarce the muse herself

Dares stretch her wing o'er this enormous mass

Of rushing waters; to whose dread expanse,

Continuous depth, and wond'rous length of course,

Our floods are rills.

• This

* This stupendous object is the BRAHMAPOOTER, a word which in Sanscreeet signifies *the son of Brabma*; for no meaner origin could be assigned to so wonderful a progeny. This supreme monarch of Indian rivers derives its source from the opposite side of the same mountains from which the Ganges springs, and taking a bold sweep towards the east, in a line directly opposite to the course of that river, washes the vast country of Tibet, where, by way of distinction, it is denominated SANPOO, or *the river*. Winding with a rapid current through Tibet, and, for many a league, amidst dreary deserts and regions, remote from the habitations of men, it waters the borders of the territory of Lassa, the residence of the grand lama; and then deviating, with a cometary irregularity, from an east to a south-east course, the MIGHTY WANDERER approaches within 200 miles of the western frontiers of the vast empire of China. From this point, its more direct path to the ocean lay through the Gulph of Siam; but, with a disultory course peculiar to itself, it suddenly turns to the west through Assam, and enters Bengal on the north-east quarter. Circling round the western point of the Garrow mountains, the Brahmapooter now takes a southern direction; and for 60 miles before it meets the Ganges, its sister in point of origin, but not its rival in point of magnitude, glides majestically along in a stream which is regularly from four to five miles wide, and, but for its freshness, Mr. Rennel says, might pass for an arm of the sea. About forty miles from the ocean, these mighty rivers unite their streams; but that gentleman is of opinion, that their junction was formerly higher up, and that the accumulation of two such vast bodies of water scooped out the amazing bed of the Megna lake*. Their present conflux is below Luckipoor, and by that confluence, a body of fresh running water is produced, hardly equalled, and not exceeded, either in the old or the new hemisphere. So stupendous is that body of water, it has formed a gulph of such extent as to contain islands that rival our Isle of Wight in size and fertility; and with such resistless violence does it rush into the ocean, that in the rainy season the sea itself, or at least its surface, is perfectly fresh for many leagues out.

Here we at present take our leave of this interesting work. It is unnecessary for us, at present, to say in what respects we materially differ in opinion from Mr. M., and it is equally unnecessary for us to repeat our approbation of his undertaking. On a future occasion we shall give our free opinion as to the execution. We think, however, we may at present, with justice assert, that the Indian Antiquities well deserve a place in every public library, and in the library of every gentleman, who wishes to form an acquaintance with the affairs of India. Y. A.

ART. XII. *De l'Expédition de Quiberon, &c.—An Account of the Expedition to Quiberon.* By a French Officer on board the Pomona. 8vo. 45 pages. Price 1s. 6d. De Boffe. 1795.

THE particulars of the late disastrous expedition to Quiberon are here laid before the public, and it is but fair to acknowledge, that the narrative appears to be candid and ingenuous.

* * Megna and Brahmapooter are names belonging to the same river in different parts of its course. The Megna falls into the Brahmapooter, and, though a much smaller river, communicates its name to the other during the rest of its course.

Count

Count Joseph de Puisaye, the *hero* of the late hopeful enterprise, and whose character seems to have been so faithfully sketched by Louvet, had acquired such credit at the court of St. James's, that, on it's express solicitation, the french princes granted him a commission as lieutenant-general and commander in chief of the armies that were to disembark in France, with the power of conferring favours in their name on all the officers and soldiers who might distinguish themselves. Mr. Wyndham, who, it would seem, was the proctor of this officer, prevailed upon the count d'Hervilly, colonel of the regiment of royal Louis, to take upon him the command of the emigrant troops that were to be embarked on board english transports, but his authority was to cease on their landing, for he was then to act under Mr. de Puisaye as quarter-master general of the army. About four thousand men were accordingly embarked, under the convoy of two ships of the line and six frigates, but they had neither tents, nor camp equipage. During the passage, the count d'Hervilly endeavoured to discover the resources of Mr. de Puisaye, and soon found, that he was not only unacquainted with the disposition of the people of Brittany, but had not even any fixed ideas relative to the place where the descent was to be effected. After a voyage of sixteen days, the convoy at length anchored between *l'isle Dieu*, & *l'isle de Noirmoutier*. They were then very near Charette's army; but it is insinuated, that a junction with it would neither have been agreeable to the english government, nor to the new commander in chief, who must have acted in a subaltern situation under that leader. They accordingly set sail next morning, in order to repair to the bay of Quiberon. On this occasion, several french coasting pilots came on board the commodore, in a boat decorated with a white flag, crying, "The king for ever!" These conducted the convoy into the bay, where it anchored on the morning of June 25th.

Mr. d'Hervilly went ashore, conversed with the inhabitants, and finding appearances less favourable than he had supposed, resolved that a descent should not be attempted; but on the earnest and repeated solicitations of sir J. Borlase Warren, and Mr. de Puisaye, he at length complied, and the troops disembarked on the 27th, without any opposition, two hundred republicans having retired at their approach.

The inhabitants of Carnac, and the neighbouring country, are said to have surrounded the general, and treated him as their deliverer; and he in his turn distributed arms and clothes, without any distinction in respect to size, age, or sex; in short, all who presented themselves were gratified with english muskets, to the number of eighteen thousand.

The army spent from the 27th of june to the 2d of july, in cantonments, without making any considerable movement; but during an action that took place soon after, near the villages of Landevan and Mindon, the chouans discovered what kind of allies they were likely to prove; for on the approach of about two or three hundred blues, two or three thousand of them threw away their arms, and betook themselves to flight. Another division of the chouans evacuated Arrai at the sight of a few patriots and two pieces of cannon, without firing a single shot, and the blues in their turn became the assailants, while continual altercation took place between Mr. d'Hervilly and Mr. de Puisaye, who not being a military man, and calculating on greater

greater resources on the side of Rennes, continually talked of advancing against that place.

The possession of the peninsula of Quiberon, among other advantages, presented that of a port, whence supplies could be received at all times from England; they took measures for rendering themselves masters of it, and at length obtained fort *Saint Caliste*, by capitulation, an event very honestly attributed to the want of provision on the part of the garrison. After this gleam of success, it was resolved to remove all the troops thither, and to seize so favourable a moment to organize and instruct the chouans in military discipline, and to afford an opportunity to the commissary general of the army, who had formerly been a member of one of the parliaments, to instruct himself in his new trade. Such was the neglect in his department, that sometimes the provision was not distributed amongst the soldiers before six o'clock in the evening.

In the mean time the republicans assembled their forces and occupied the heights of St. Barbe, whence the emigrant army attempted to dislodge them, but the chouans fled on the first discharge, and the royalists were soon after obliged to retreat, in consequence of a well-directed fire on the part of the enemy. Notwithstanding this check, general Puisaye, after repeated requisitions, at length prevailed upon sir J. B. Warren to land all the provision from on board the transports; and this supply, destined for the use of the army, was distributed among, and often pillaged by the chouans.

Soon after this, another attack was made on the republicans, who by this time had entrenched themselves, and constructed formidable batteries; this proved more unfortunate than the former, for d'Hervilly was wounded, the emigrants were thrown into confusion, and five pieces of artillery were taken; and turned against their former owners. In short, it is confessed, that had it not been for the english gunboats, which protected the retreat of the emigrants, by checking the columns advancing against them, all would have been lost. The troops now became discouraged; desertion and disaffection were carried to an alarming height; and what is not a little astonishing, famine seems, either through mismanagement or treachery, to have taken place in the midst of plenty.

In the mean time we are assured, that Mr. de Puisaye lived at head quarters in a style bordering on asiatic luxury; that he made a commissary throw a whole magazine into disorder on purpose to get possession of a net to catch fish for his table; that he distributed innumerable commissions, crosses, and medals, and put no less than six pretended victories gained by the chouans in one day, in public orders.

At length a body of republicans, during the night of the 20th of july, scaled the walls of the fort, prevented the alarm guns from being fired, and exclaiming, "*Vive la republique!*" took possession of the batteries, being assisted by the soldiers, most of whom joined them, and fired upon their officers. Out of five thousand troops of the line, scarcely five hundred escaped; and the chouans are said to have suffered nearly in the same proportion. The commander in chief, 'so little worthy of that name,' was the first man in this army who ran away, having taken care to embark, we are told, at four o'clock in the morning.

BIOGRAPHY.

ART. XIII. *An Account of the Life of Sieyes, Member of the first national Assembly, and of the Convention. Written at Paris, in Messidor, the second Year of the republican Era, [June and July, 1794.] Translated from the French. Published in Switzerland, 1795. 8vo. 108 pages. Price 2s. 6d. (The original French is sold at the same Price.)* Johnson. 1795.

IN the present turbid state of the political atmosphere, it is scarcely possible, that the true form of objects, or the genuine features of persons should be discerned. The characters of men who have appeared with distinction in the affairs of France are at present, perhaps unavoidably, either extolled, or degraded, beyond their real desert. The biographical sketch before us will be thought by many a flattering portrait: yet it is certainly drawn by an able hand; facts are deduced in support of the praise which is bestowed; and observations are interspersed, which may serve to elucidate recent events.

Emanuel Joseph Sieyes was born at Frejus in the department of Var, the 3d of may, 1748. Being destined by his father for the church, he was at fourteen sent to Paris, to the seminary of St. Sulpice, to go through the courses of philosophy and theology. Here his attention became strongly directed towards science, and he passed ten years in study, and, without distinction or regularity, ran through every department of literature.

P. 12.—“His superiors had, according to their custom, inspected his reading and writings. They had found among his papers some scientific projects of considerable novelty. They consigned in their register the following note: “Sieyes shews a disposition of some strength for the sciences; but, it is to be feared, that his private reading may give him a taste for the new philosophical principles.” They comforted themselves, however, by observing his decided love of retirement and study, the simplicity of his manners and his character, which even then appeared to be practically philosophical. “You may make him,” they once wrote to his bishop, “a canon, as he is a gentleman and a man of information. But we must advise you, that he is by no means fit for the ecclesiastical ministry.” They were in the right.”

Sieyes entered the world at the age of twenty-four. His first benefice was in Bretagne, but he soon removed to Paris. He became, successively, vicar-general, canon, and chancellor of the church of Chartres, but took extreme care to avoid the functions of a clergyman. He was appointed deputy to the states of Bretagne, for the diocese where he had his first benefice, and ‘nothing could equal the indignation he brought from this assembly, against the shameful oppression in which the noblesse held the unhappy third state of the people.

At that time he had a permanent administrative employment at Paris. He was counsellor-commissary, nominated by the diocese of Chartres to the superior chamber of the clergy of France.

It may be remarked in this simply historical recital, that Sieyes, from the time of the course of his licence in the Sorbonne, but already engaged in what the church of Rome calls holy orders, had by the reading of some good books, added to his own reflections, succeeded in dismissing every notion or sentiment of a superstitious nature. He did not

not know, nor had he any reason to suspect, that his country was so generally disposed to shake off the same yoke. He was struck, upon entering into the world, to find it in a state of greater advancement than he had supposed. The want of agreement between the opinions of the public and those of his profession, had arrived at that point, that a speedy explosion appeared to him to be inevitable. What a social order must that be, as he often remarked, when the permanence of the fourteenth century is fixed in the midst of the progress of the eighteenth?

When the provincial assembly of Orleans was formed, Sieyes was nominated a member. Here he gave proofs of capacity for business, an upright mind, and a patriotic disposition. In 1788 he wrote his "Views of the executive means which are at the disposal of the representatives of France in 1789." Soon afterwards he wrote his "Essay on Privileges," and a piece entitled, *Qu'est ce que le tiers état?*—"What is this Third State?"

In the assembly of the states-general, Sieyes was nominated for the *tiers état* of Paris. From this time, till June 1791, he bore a considerable share in the great labours, and important questions, which occupied the assembly. At that epocha, the coalesced parties began to speak of the necessity of a second chamber, and a motion was made to divide the legislative body into two sections.

§. 38.—It became Sieyes to consider the proceeding with anxiety; Sieyes, who had first held out the distinction of orders in a state as a political monster, and had placed among the social principles, the unity and equality of the people, and the unity and equality of its legislative representation.

He addressed himself to various chiefs of the parties, to clear up his doubts. They had the duplicity to assure, and to swear to him, that no wish was entertained to impair or diminish the principle of equality. He was not convinced, and therefore adopted the design to compel them to exhibit their sentiments in more open day. He composed, with another patriot, a project of a declaration to be voluntarily subscribed, the object of which was, in fact, no more than the oath of equality decreed fifteen months before by the legislative body, subsequent to the 10th of August, 1792. It contained besides, an engagement to maintain the unity and equality of the representation charged to vote the law; and that in all cases, not excepting that of the motion already made for two sections, if decreed by the assembly. It is to be remarked, that Sieyes received, on all hands, the highest encouragement, and the most pressing instances to the speedy accomplishment of his design.

He expected, at that moment, to render his country a more essential service than he had yet done. If no deception was meant, his project must have united all the patriots, by putting an end to all mistrust; and the public security would have been made sure. If there were false brethren, as might be supposed, they would become known, and by that means incapable of deceiving the friends of liberty and equality to any greater extent. His mind was most strongly impressed with the necessity of the measure; how many evils might it have prevented! The following are the steps which the intrigue of the noblesse, menaced in its last refuge, adopted to remove the difficulty.

The

The writing here mentioned was scarcely gone to press, before these unprincipled men procured a copy. A most virulent, defamatory libel, was put into the hands of a dangerous ignorant man, *Salles*, who was charged to commence the attack by reading it to the jacobins. It was previously adjusted that this was to be received with the most violent applause. Such measures being taken, then followed a manœuvre of the most extraordinary kind of calumny on the one part, and gross ignorance on the other. The declaration was not yet published, a few proofs only having been first entrusted to those only who had engaged to collect signatures, when Sieyes was solemnly denounced on the 19th of june, 1791, from the tribune of the jacobins, as having formed the counter-revolutionary project, 1st, of reviving the nobility; 2d, of instituting two legislative chambers; and 3d, of having inundated the 83 departments with a formulary for signature for this criminal purpose. As a proof of this, a copy of the still unpublished declaration was presented, a declaration was composed, *ex professo*, against the two supposed projects. But it was the supporters of the nobility, and of the two chambers who managed this denunciation, and conducted all the detail of this strange hostility! It must be especially remarked, that the king was to take his flight the following day, in the night between the 20th and 21st, and that the masters of this jacobin convulsion were accomplices in that act. Time, which has unveiled the whole of this manœuvre, has equally discovered the intention of the coalitionary leaders. They supposed they could much more effectually insure the success of their odious designs, if they could sacrifice Sieyes, or at least render him so far suspected, that it should be impossible for him to gain attention at the first éclat of this meditated flight; for they were well acquainted with his opinion of the absurdity of acknowledging, as a representative, any one who should not have been freely elected by the body represented. This accounts for the precipitation in denouncing a work not yet published, and the page of the libel, where too early mention is made of sending it into the departments. This anecdote, the developement of which to the jacobins, in the midst of studied rage, lasted three days, was so disgusting to the few impartial, honest men of that society, that they returned thither no more. In its detail, as well as in the disavowals, both successive and combined, of many of those who signed, and of some others who were not in the secret, it exhibits a mass of little vile passions, a combination of wickedness and treachery.

As to Sieyes, he was not aware of his danger. He prepared to reply. On the day after the 20th june, he had already annexed, in print, to the calumniated declaration, a narrative of the extraordinary scene which had passed at the Jacobins.—He was about to publish this, but the general inquietude on the 21st june, the delusion of the public so easily led to act upon the nearest and most striking objects, the great mass of incidents and abominable attempts, still little known, which filled that and the following days; the small and almost imperceptible number of deputies who had remained faithful and pure; and, lastly, the unsteady, shameless, and utterly unprincipled reign of the famous revising coalition, inspired Sieyes with his ultimate determination. It was to shut himself up decidedly in a philosophical silence.—The reproaches of men of the best intentions have not been sufficient to resist

resist his motives when he replied; what is to be done? If I affirm that two and two make four, the unprincipled will make the public believe I affirm, that two and two make three. When this is the case, what hope remains of being useful! Silence is the only alternative.'

From this moment till the opening of the convention, Sieyès remained a complete stranger to all political action. He was then chosen a deputy, and returned to Paris. During the gloomy reign of terror in the person of Robespierre, Sieyès endeavoured to be useful otherwise than by simple assiduity at the sittings.

P. 54.—'He laboured to organize a new establishment for public instruction; which must not be confounded with the incurable madness of fixing dogmatically, and legislatively decreeing the materials of instruction.

'His plan was at the time it appeared the shortest, and is still the most complete of any which have been presented. The Committee of Instruction, after having adopted, charged one of its members, to whom the assembly was well disposed, to report the same from the tribune.

'It was not ill received. The convention adjourned the discussion to a near day. The reporter, in conformity to the prudence of the times, thought proper previously to submit it to the assembly called La Re-union, where, after some slight amendments, there remained no difference of opinion, excepting on the manner of passing it, whether in toto, or article by article.

'The following day, or the next day but one, the name of Sieyès was mentioned, together with the plan of instruction. It was earnestly demanded in certain groupes, whether Sieyès was the author, and upon the affirmative answer, the dispositions were immediately changed. They pretended to mistrust his views and intentions. The plan was perused and re-perused, with a ridiculous earnestness, not unlike that of the monkey inspecting a looking-glass. By repeated examination, assisted by the keenness of suspicion, doubts and difficulties were first raised, and soon afterwards it became an indubitable fact, that this sketch contained a complete system of counter-revolution and federalism. The reporter was severely taken to task, for having dared to present, in the tribune, any thing which had not been written by a member of the mountain. It was considered in the same light as if he had been entrapped. The affair soon became of importance; it was treated in a revolutionary way; those who sought for an opportunity, imagined they had found it; the word order is given; the new patriots, on the 30th of June, ran to hear a truly delicious oration of Hassenfratz, against Sieyès. The journals repeat the declamation, but refuse to admit the plan itself. The former day, upon the formal demand of Robespierre, in the convention, this project was rejected with a high hand, and without discussion. The Committee of Public Safety, at length, did not fail to exclude Sieyès from the Committee of Public Instruction, where he had been placed by a special decree of the convention.

'This is merely a small part of the iniquities thrown in his way. The personal injustice was of little consequence to him. It neither ought, nor did give him the least uneasiness. But with regard to the public interest, it was no doubt allowable for him to lament his want of power against the eternal duration of a system furiously inimical to every scheme of regularity or prospect of organization.'

P. 58.—‘ It was impossible, in the midst of the revolutionary passions of France, that Sieyes placed by his destiny, and from the origin of the troubles, in the part to which the attention of all men was directed, should not be attacked and calumniated by every outrageous faction in turn. Though he belonged to no party, all parties attributed to him an influence he never possessed. If it be considered that his acquisitions of political knowledge were made before any disturbances took place; that they were the fruits of laborious studies upon public economy, long meditations on the nature of man, the organization of societies, and the history of governments; meditations pursued in the country in an absolute repose of mind, far from the interests, intrigues, and movements of every kind, which mix with political convulsions; some conception may be formed of the force and purity of his attachment to what he has embraced as the truth; and it will be evident, as well from his principles, which have remained unaltered in the midst of every storm, as from the simplicity of his life, the austerity of his manners, and the natural rectitude of his character and mind, that this man has, in truth, been led by no other motives than his own convictions of justice, and the general welfare of his country.

‘ But it was natural that, even in contests the most foreign to the public interest, each faction should seek to enroll him in their party, and still more natural on their failure of success, to conclude he was engaged with the opposite party. Every party, reasoning in the same manner, must have arrived at similar conclusions. Hence the thousands and thousands of contradictory and absurd reports uttered and maintained respecting him; every one of which ought to have died away with the particular interest and hostility which produced its momentary existence.’

The memoir concludes with an animated vindication of Sieyes from the contradictory charges brought against him by opposite parties.—Copies are added of ‘ a voluntary declaration proposed to the patriots of the eighty three departments, june 1791;’ and ‘ a preliminary to the constitution, or an acknowledgment and explanatory display of the rights of men and citizens, read july 1789.’

We have no doubt that this sketch of the life of Sieyes is written by himself.

ART. XIV. *Secret Journal of a Self-Observer; or, Confessions and Familiar Letters of the Rev. J. C. Lavater, Author of Essays on Physiognomy, the Aphorisms of Man, Views of Eternity, &c.* In Two Volumes. Translated from the German Original, by the Rev. Peter Will, Minister of the reformed German Chapel in the Savoy. Small 8vo. 652 pages. Price 10s. in boards. Cadell and Davis.

No one, who is conversant with the former writings of Mr. Lavater, can doubt that he is entitled to the character of a “man of feeling.” His lively descriptions discover a vigorous fancy; his glowing sentiments bespeak a warm heart. In religion it was reasonable to expect, that Mr. Lavater would be less inclined to speculate as a philosopher, than to indulge the feelings of a pious christian. It will not be thought at all surprising, that a man of his affectionate turn of mind should, with respect to his own character, lay great stress upon the cultivation of a devotional spirit;

or, that he should accustom himself to keep a journal of the religious and moral state of his mind. The only occasion of surprise will be, that a sensible and modest man should, especially during his life-time, permit papers of this kind to quit the sacred enclosure of his study, and meet the public eye. This mystery is unfolded in a letter prefixed to the second volume from Mr. Lavater to the editor of the first volume, which at first appeared by itself, in German, under the title of the Self-Observer, without any mention of the author's name. The fact appears to have been this: some intimate friend of Mr. L., having been entrusted with his journal, took the freedom to copy it, with transpositions, alterations, and additions, and communicated it, in this state, to another friend. This second friend published it as a genuine, original journal. Mr. L., on seeing the publication, endeavoured as far as he was able, to save the credit of his kindly officious friends, and made this explicit declaration: 'No moral nor immoral sentiments, stated in the journal, are fictitious; although a great deal of the external history, and of the form, is fictitious; or altered and transposed.' That the author was not displeased at being thus exhibited to the public without his consent, we do not impute to vanity, but to a strong conviction of the utility of the publication. It was this consideration, we are persuaded, which induced him to add *another volume*, containing fragments from his real unaltered journal: and we are disposed to give full credit to what he says to the friend to whom he sent the manuscript of the second volume.

Vol. II, pref. p. xxiii.—'If you, however, should think it fit for publication, then I will arm myself against all misinterpretations, disagreeable criticisms, and the more pungent reproaches of my little modesty, by thinking with some sensible readers, "that I never have wrote, nor ever shall write, a book more useful than such a journal;" and I shall find consolation in the firm persuasion, that I have not been influenced by vanity; and that, if ever I have published a book with the purest view of affording pleasure, and being useful to my fellow-creatures, it is my journal.'

Many things which occur in the course of these volumes may excite a smile, or even a sneer, among those who have not accustomed themselves to religious meditations, and a rigorous course of self examination: we cannot but think, however, that the genuine *history of the heart* of so truly pious and benevolent a man as Mr. L. ought to be esteemed a valuable work.

From a journal of this kind, large extracts might not, perhaps, be acceptable: but in justice to the author, and not without the hope of communicating pleasure to those whose sentiments may be congenial with his, we shall copy two or three passages.

Vol. I. p. 266.—'I read *Basedow's Address to the Friends of Mankind*. A great and useful idea! I admire the man! how honest, how wise, how active, how bold and enterprising! It is true his theology pleases me not quite, although I have derived from it many important instructions, and most instructing hints. I cannot help loving that man; he investigates acutely; he

thinks for himself, and is no blind follower of others, as so many are; he errs!—so I think—however, he is a mortal like myself, although more learned and virtuous than I am.—God bless him! and guide his soul to the sanctuary of *truth*; my soul too, guide, O my God! to truth through thy word and spirit—His great plan may succeed or miscarry, yet the bare idea of undertaking a matter of such importance deserves a monument. But what will a monument benefit him?—Bless thou him, best of fathers, and pave through him a more open and beaten path for better knowledge and truth.—After supper we sang a few evening hymns at the harpsichord.'

Vol. II. p. 171.—'Mr. Sch***, my brother-in-law, came to see me. We spoke of an action which, at first sight, appeared to be very mean. I was very angry at it, at first; however, cooler reflection convinced me that I had been too precipitate. I imagined myself in a similar situation, and we agreed that a great deal of the seeming injustice of that action disappeared. It is one of the most common vanities of good hearts, that they put themselves too precipitately and too violently in a passion, on account of certain actions and certain kinds of behaviour.—It looks so moral and so sentimental, to assume a scornful air on occasion of certain faults committed by *other people*; but alas! how masterly do pride and censoriousness conceal themselves behind that look! I will accustom myself to change names, and to imagine myself in the room of others—and never to lose sight of myself in criticising others.'

The following remarks on the value of *frankness* are excellent.

Vol. II. p. 328.—'Now a word more on the manner of *conversing with and gaining the affection of men*. Dear friend, I know that I have infinitely less knowledge of man than you; and yet I will lay any thing that you, by your method, gain less men in two or three years than I do. All the arts of knowledge of man which do not evince immediate, pure, and disinterested goodness, may perhaps be employed with success three, four, eight, or ten times; however, the best method a man, who stands every day in need of them, who constantly is *exposed* to the observation of friends and foes, ought to apply, appears to me to be the most successful, if consisting in the most sincere *frankness of love*; for the credit of a man sinks as soon as a single shift or artifice miscarries, or is perceived—and then the damage is irretrievable.—Upright, constant, uniform, firm, benign, humble, and noble *frankness*, upon whose praise or censure one can rely as confidently as on the word of God, always commands *respect*, although it should not have the desired effect. The most admirable flattery or flattery, though ever so well meant, is always in danger to be observed, and, if once detected, renders suspicious the most cordial honesty. All men are sensible of the language of an honesty which is conscious of its not meaning to *offend*. And such an honesty is a thousand times easier forgiven a fault, than artificial *prudence* will be forgiven a real offence. I shall certainly gain the heart of a fanatic (if it be possible to gain such a man—the most difficult problem)—much sooner by undisguised *frankness*, even if it should offend a little.

little, if he is only sensible that I do not *disguise* my real sentiments, than by all the methods of mere *forbearing* prudence. Forbearance, however, will always be necessary.

‘ I shall take care not to tell him directly, *Thou art a fanatic*; however, I shall state instances to him, of which he must confess two things; first, that they are *fanatical*; and then, that they are similar to such as occur in his own life.

‘ If one acts thus upright, but as cordially as possible, such a man must be gained, if ever it be possible.

‘ The general principles which I endeavour to follow, in gaining the hearts of men, are, on my side,—to shew to him, whom I wish to gain, and to make him sensible, that I do not mean to gain any thing by it—that I am entirely void of all interest which is not interest of pure charity; and then to lay down, as a base, an opinion of my antagonist, of the justness of which he is fully convinced, and demonstrate as clearly as possible, by descending gradually from a general to a particular parallel case, that the case which I want to elucidate is perfectly similar to that which my antagonist takes for granted. This was the constant, unalterable method of Jesus Christ. This may truly be called uniting wisdom of serpents with harmlessness of doves; and thus, I think, we must meet at last. This method (I speak from experience) is certainly not fruitless.’

We conclude with a short piece, of great originality, which may be called a rhapsody on love.

Vol. II. p. 333.—‘ Love, what art thou? O Love! who of all mortals has ever pronounced thy glory divine? To give, and to teach, to gladden, to comfort, to relieve, and to warn; is this the whole compass of Love? Or is it the province of Love to forgive and relieve our foes; to supplicate blessings, with tears, for those that wish evil to us? Or is it the duty of Love to waste our fortune for friends, to die in their service, unknowing to them? To grasp the misery of nations, to carry the burden of ages, to soar up to heaven, to plunge into bottomless chasms, for groaning mankind’s relief; to be entranced with the happy, to groan with the hapless in darkness of night; to be all for all; to live but in others, as the heart’s blood does live in every limb; is this the standard of Love? Speak! answer me, Love! Thou smilest, art silent! Thy smile, what tells it me, heaven-born Love?—*I am all in all; unspeakable like him; unfathomable like him!*’ E. D.

THEOLOGY. MORALS.

ART. XV. *Sermons, on practical Subjects.* By the late Rev. Samuel Carr, D. D. Prebendary of St. Paul’s, Rector of St. Andrew Under-shaft, London; and of Finchley, Middlesex. In three Volumes. 8vo. Price 1l. 1s. in boards. Rivingtons. 1795.

SERMONS may be divided into two classes, instructive and impressive. Of the former the great object is, to assist the general body of the people in forming just notions on religious and moral subjects, and, by enlightening their understandings, to give them such principles as shall

lead them to right conduct. The latter takes for granted some general system of opinion as an acknowledged creed, and upon this ground addresses the imagination of the passions, in order to excite in the mind of the hearer a strong feeling of obligation, and consequent dispositions and resolutions in favour of piety and virtue. In a national establishment, where the public creed is fixed by authority, and where, therefore, with respect to doctrines it will be thought more desirable to keep men in the right faith by strong representations of received truths, than to put them into a train of speculation and inquiry, which may possibly lead them astray from the fold, the impressive modes of preaching may be expected to be prevalent. Accordingly, the fact at present is, that those preachers who are well satisfied with the established system of faith, or have little zeal for making proselytes to novel opinions, cultivate the oratorical, rather than the argumentative style of preaching, and take more pains to impress the minds of their hearers with good sentiments, than to enlighten their understandings with an accurate knowledge of the grounds and principles of religion.

It is to the impressive class of sermons that the volumes here presented to the public belong. The preacher indeed gives occasional proofs of his knowledge of systematic theology, and his skill in scriptural criticism; and a very few of the discourses are argumentative, on subjects relative to the evidences of revelation; but their main drift is, as the title expresses, practical. Without aiming at much novelty of thought or sentiment, Dr. C., with a considerable degree of energy, enforces the practice of moral and religious duties, on the ground of the orthodox system of faith, to which, in almost every sermon, he occasionally adverts. His style is perspicuous, easy, and, in a considerable degree, animated. To characterize these sermons in one word, they are popular. They are in number sixty-five, are upon miscellaneous subjects, and are commonly of moderate length. Among the more excellent we may distinguish a set upon the Lord's prayer, and several on portions of history in the Old Testament, and on some of our Saviour's parables. In one or two sermons the author has chosen to depart from the practical character of these discourses, in order to declare his political creed, of which the leading article is the divine right of kings. Kings, according to Dr. C., are God's deputies or viceroyents; and the doctrine of Christ and his apostles discourages investigation into the origin of governments, the prerogative of princes, and the indefeasible rights of individuals, and inculcates passive obedience and non-resistance. We shall give a short specimen of this preacher's impressive style of popular address on moral subjects. Describing the present state of public manners, Dr. C., having expatiated upon the present corruption of religious principles, and the neglect of religious duties, goes on,

Vol. I. p. 70.— And if, from this melancholy view of religion, we pass on to social duties, shall we not find equal cause for reproach and condemnation?—As a nation, may we not justly, on many occasions, be branded with the most opprobrious cruelty and injustice? Can memory, can history, can satire produce a scene of more atrocious villainy, than has repeatedly been executed by the inhabitants of some of our foreign settlements? Let depopulated cities, stripped of their territories, their commerce, their treasures, their lives, without even
a shadow

a shadow of right or just pretence;—let solemn treaties, violated without any provocation or ground, for the sake of rapine;—let men like ourselves, bought and sold, fed and beaten, like brute beasts;—let ministerial fortunes, raised on violence and bloodshed;—let asiatic luxury, and a spirit of despotic tyranny, imported with asiatic wealth, into this unhappy land,—let all these say, whether we have not deserved the severest reproaches that can be laid upon us;—whether we have not equalled the hellish machinations of Spanish barbarity, or inquisitorial vengeance.

‘And are we at all better, in our private capacities? Has not an immoderate thirst of pleasure and expence, directly contrary to the wise frugality of our ancestors, and essentially destructive to a commercial nation, infected all ranks among us? Has not this introduced the most fatal and fraudulent methods of supporting that expence? From this poisoned fountain, derive we not the itch of gaming, the phrenzy of lotteries, the chicanery of law, the invention of new frauds, pretended bankruptcies, fictitious credit, false insurances, wilful fires, and ten thousand other schemes of desperate villany, unheard of and unknown to former ages?

‘Nor let any one tell me, that this representation of our vices, is the gloomy picture of spleen, or the declamation of enthusiasm;—that it has been the fashion of all ages, to complain of the badness of the times; but that we are, in reality, no worse than our ancestors. I will readily allow him, that the times have been always bad; that human nature has been, and ever will be, corrupt and perverse: but the ruin of antient nations, brought on by a gradual advance in wickedness, will leave no room to doubt, that the guilt of a nation is, commonly, of a progressive nature;—that states, like men, have their periods of rise and decline;—and I will farther add, that, however some individuals of former times may have been corrupt, to as great a degree as in the present, yet, that wickedness was never so glaring and universal, never so systematically digested, or so openly professed, never appeared in so various and prodigious instances, never triumphed over virtue with so much effrontery, and so much success.

‘And, if this representation of our vices be true, it is, in the second place, no less true, that these vices tend to the destruction of the state:—“for a general corruption of manners is not only the certain symptom and presage, that a nation is ripe for ruin, but is the natural cause and principle of the decay and destruction of all governments.” For, where an inordinate love of pleasure prevails, it naturally extinguishes every manly and generous sentiment in the breasts of a people. Where selfishness and party-spirit have taken root, it is impossible that public spirit should long subsist. Where crimes are supported by numbers, and countenanced by example, few will be ambitious of doing well, none will be ashamed of doing ill. And, when virtue has once lost her hold upon the consciences of men; when private interest is preferred to public advantage; when fame and honour are become empty names; when men contend not, who shall excel in supporting the falling interests of their country, but rather, in extending private influence, and enlarging their own property; when, in these contentions, every bound of decency, justice, and humanity is overleaped,—every art of violence, falsehood, and chicanery is practised;

tified; what is there, that can uphold the credit and well-being of a state? What is there, that can prevent a total relaxation and contempt of order and authority? What will avail the fences of legal restraint, or royal dignity? What shall enforce submission abroad, or check law, Jests riot and defiance at home? What, in short, shall shield us from general ruin, that stands ready to meet us, in a thousand shapes? The virtue of individuals may, indeed, it is to be hoped, a while respite our fate, and prevent the accomplishment of that destruction we have deserved. But let not this hope carry us too far: the virtue of individuals may suspend, but it cannot stop, the ruin of a nation. This only can be effected by a general change of manners and principles. Nor, without this change, can even this private virtue itself be of long duration: for, though the branches may, for a time, retain the appearance of verdure, yet, where the root is thus wounded and corrupted, they will soon partake of the general decay, and, with the parent tree, will tend, by a hasty progress, to inevitable ruin.'

ART. XVI. *The Duty of Submission to established Government, as founded in Nature, Reason, and Revelation, particularly necessary in modern Times: A Sermon preached at the Assizes at Chelmsford, before the Right Honourable the Lord Chief Baron Macdonald, July 16, 1795. By John Kelly, L. L. B. Vicar of Ardleigh, Essex. 4to. 16 ps. Price 1s. Johnson. 1795.*

THIS preacher does not insist upon the absurd claim of a divine right to do wrong, and a consequent inviolable obligation on the part of the subject to implicit obedience, but sounds civil authority upon the rational principle, that, government and laws being necessary for the good and preservation of society, and being of no avail without dutiful allegiance, nothing can justify resistance, but those extreme cases, in which liberty and religion, life and property, are endangered. He is, however, no friend to such plans of reform, as comprehend national equality and universal suffrage. These the author asserts to be not only improper, but impracticable and impossible. Of the latter part of this assertion no proof is brought; but to show the impropriety of attempting any radical alteration, a brief review is taken of the miseries which innovation has occasioned in France; and a sketch is delineated of the happy condition of a nation, where there is but one law for all; where, while the influence of property is consulted, the happiness of man as an individual is preserved; where there is no inequality, no superiority, but those of mind and reason; where the maker of the law is himself the first to feel an oppressive statute; where the poor are shielded by the laws from the stings of disease and want; in fine, where the poor have the greatest interest at stake in the whole empire.—Is this a copy from life, or a fancy piece—a description of things as they are, or as they ought to be? The writer would, perhaps, say, that all this is supposed in the British constitution; but it is obvious to reply, that public prosperity depends not on suppositions, but realities.

ART. XVII. *Jacob in Tears: a Sermon preached, February 19, 1786, on Occasion of the Death of Mr. Joseph Treacher, Feb. 7th preceding, in Consequence of Wounds received from Russians Jan. 7th preceding.*

Carpenter on the reigning Vices and Follies of Mankind. 281

preceding. By Charles Bulkeley. 8vo. 18 pages. Price 6d.
Johnson. 1795.

MR. B. has long been known to the public as a theological writer of considerable ability and ingenuity*; and the present sermon will not discredit his pen. Beside the practical doctrine, which, in plain and forcible language, it inculcates respecting the improvement which ought to be made of premature instances of mortality, it contains a happy illustration of a portion of scripture-history, and pertinent elucidations from the writings of the ancients. The author embraces the opportunity of this publication, to announce his intention of publishing by subscription, Notes on the Bible, in three volumes octavo, price to subscribers one guinea.

ART. XVIII. *A plain and easy Introduction to the Principles of Natural and Revealed Religion; with a comprehensive View of the Reasonableness and Certainty of the Christian Dispensation. Intended for young Students in particular; and exhibiting much of the Substance of Dr. Jenkins's learned Work, long out of Print, on the same Subject.* By a Clergyman of the Church of England. In two Volumes. 8vo. Price 6s. sewed. Rivingtons. 1795.

THE treatise written by Dr. Jenkins, from which this small volume was drawn up, is entitled, 'On the truth and certainty of the christian religion.' Like many other valuable works, though read and admired at it's first publication, it has gradually fallen into neglect, partly because it has been superseded by similar treatises of later date, but perhaps chiefly in consequence of the change which has gradually taken place in the public taste and opinions. The present editor has given the more popular parts of this work, with sundry corrections and additions; and has prefixed, from other sources, such preparatory considerations as appeared likely to be most interesting and convenient to young beginners. The work contains 'a view of the leading arguments, in proof of the being, perfection, and moral government of God; on the nature of the evidence arising from prophecy and miracle; the history of divine dispensations in antient times, particularly to the Jews; a brief account of the principal prophecies and miracles recorded in Scripture; a summary of the doctrine of Scripture; and a comparison of the heathen and mahometan religions with the christian.'—This view of the evidences of religion, though less complete than some late productions of a similar kind, and though more liable to objection, on account of the theological system which it adopts, may be useful in the light in which the editor offers it to the public, as a slight sketch of arguments, which at present are diffused among larger volumes, and as an introduction to more voluminous and abstruse works upon the same subject.

ART. XIX. *An Essay on the reigning Vices and Follies of Mankind, and the Causes of National Danger and Calamity, deduced from Historical Evidence. To which are added, succinct Observations on the Happiness and Tranquillity that would ultimately result from a due Regard to the Principles of Virtue and Religion.* By Thomas Carpenter. 8vo. 33 pages. Price 1s. Allen. 1795.

* See his *Oeconomy of the Gospel; Discourses on the Parables; &c.*
If

If the subject of this essay be trite and common-place, the manner in which it is treated is not less so. The historical facts adduced are such as are known to every school-boy; and the inferences from them, those which must occur to every reader on the most cursory reflection. Nor do we find any thing in the writer's style, which can entitle him to distinction, or is at all likely to attract attention. The design is doubtless good; but the reigning follies and vices of mankind require more powerful correctives than common place harangues.

ART. XX. *The Monitor; or a friendly Address to the People of Great Britain, on the most effectual Means of Deliverance from our National Calamities, particularly the present War, and of obtaining a lasting and honourable Peace.* By Theophilus Senex. 8vo. 38 pages. Price 1s. Johnson. 1795.

FROM the turn of thought and language in this pamphlet, we are led to conclude, that the name prefixed to it is fictitious, and is intended to intimate that *the monitor* is an old man. The writer appears to have drawn up this address to the public under a strong persuasion, that the calamities under which this country has been labouring are judgments of God, which can only be averted by national repentance. In a very plain and familiar way, he warns his countrymen of the fatal consequences of persisting in their vices, and exhorts them to reformation. The benevolent and pious spirit, with which the address is evidently written, is it's principal recommendation.

ART. XXI. *The Church-man's Answer to the Protestant Dissenter's Catechism; being an Attempt to vindicate the Hierarchy, Discipline, and Ceremonies of the established Church of England, against the Reflections thrown upon them in that Work.* By the Rev. H. Smith, D. D. Reader of the Temple, and Chaplain to the most Noble the Marquis of Downshire. 12mo. 128 pages. Price 1s. 6d. Rivingtons. 1795.

As long as it shall remain a maxim in state policy, that the alliance between religion and government is best supported by giving exclusive patronage to one religious sect, so long will dissenting sectaries think themselves bound, in their own justification, to state to the public the grounds of their separation, and in doing this to advance such objections against the authority, doctrine, or discipline of the national establishment, as may furnish a vindication of their conduct in forsaking it. This has been done in several distinct publications of considerable celebrity, among which those at present most in circulation are Towgood's letters to White, and the Protestant Dissenter's Catechism, to the latter of which the piece now before us is in reply. If, on the one side, it be difficult for a zealous sectarian to support his own cause without mixing unbecoming acrimony with his censures, or laying an unreasonable stress upon trifles; it is on the other side very possible, that a strenuous advocate for the established system may misconstrue fair argument into sophistry, and well grounded strictures into misrepresentation of abuse. Perhaps examples of both these errors may be found in the Dissenter's Catechism, and the Churchman's Answer.

The author of this answer writes in a popular and familiar style, in order to suit his work to the class of readers among whom the catechism has been so industriously circulated, as to have reached the tenth edition. He treats the catechist as 'an uncandid and slanderous but feeble enemy to the establishment, and finds but little courage necessary in combating so weak an adversary.' The catechism being divided into two parts, historical and theological, Dr. S. examines each separately, but the former very briefly. Under the first division he is offended with the author, we think a little unreasonably, for defining the reformation to be a renunciation of popery. We have always understood that the protestants *renounced* popery, and *reformed* religion; but we are now taught, that popery is not renounced by the church of England, and can therefore account for the affection which is still retained by some of her sons for her elder sister.

Dr. S. is loath to allow the present race of dissenters the credit of a tolerating spirit, and, we believe, without any foundation in fact, ascribes the devastations committed in London, in the year 1780, to a mob of dissenters. In examining the theological part of the work, the answerer has, we think, in some points the advantage of the catechist, particularly in what he says concerning the superiority of the liturgic to the extempore method of prayer, and in the charge of inconsistency which he brings against the dissenters for requiring a confession of faith from their ministers at their ordination. In many instances, however, his replies are either unfair, or unsatisfactory. While subscription to a human formulary remains the condition of admission into the church, the catechist cannot be justly charged with a base *innuendo*, in asserting that she does not adhere to the maxim, that the Scriptures are the only rule of faith. The assertion, that the dissenters have discarded the reading the holy Scriptures in their public service, is, among the english presbyterians, we believe universally, and among the independants, commonly, contrary to fact. It is no refutation of the catechist's objections to the thirty-nine articles, that the Scriptures require explanation; for these articles are not a comment, but a prescribed system of belief. It is a singular circumstance, that the catechist, though he enumerates seven grounds of separation from the established church, finds no fault with her doctrines. Hence the author presumes, that in this quarter the church is invulnerable. This conclusion is, however, too confidently made; and it is well known, that it is upon the ground of doctrine that many dissenters chiefly rest the defence of their separation. On the whole, we find both the catechist and his answerer, in several particulars, very exceptionable; and would by no means refer the reader to these two books, as a complete summary of the controversy between the church of England and the dissenters.

Fast Sermons.

ART. XXII. *A Fast Sermon, preached in the County of Durham, on Wednesday, February 25, 1795.* Printed at Newcastle upon Tyne. Sold by Pennington, Durham; Longman, London. 1795.

FROM

FROM the example of Nineveh this preacher recommends fasting, prayer, and repentance, as the only means of averting the divine judgments from a guilty nation. The exhortation is serious and solemn; and well adapted to promote reformation of manners.

Prophecy.

ART. XXIII. *Memoirs of pretended Prophets, who have appeared in different Ages of the World, and especially in modern Times, pointing out their Blunders, and the pernicious Consequences of their Pretensions: with an Examination of some of the most remarkable and best attested modern Predictions, shewing, that no Inference can be deduced from them in favour of a prophetic Spirit.* By a Clergyman. 8vo. 45 pages. Price 1s. Johnson. 1795.

THE ferment occasioned by the prophecies of Brothers having now, in a great measure, subsided, a dispassionate review of the general question, concerning the validity of the pretensions of modern prophets, is very seasonably offered to the public. The author of this pamphlet, who appears to be a sincere friend to the cause of religion, is of opinion, that the predictions of Scripture stand upon an immovable basis, and refers to bishop Newton's Dissertation on the Prophecies in confirmation of this opinion. But with respect to modern pretenders to prescience, he pronounces them to have been invariably false prophets. In proof of this decision, he examines the pretensions of sundry prophets who appeared in the reign of James I; of the millenarians, or fifth monarchy men, who, under the protectorate, predicted Christ's speedy appearance to reign on the earth a thousand years; of the french prophets, who, in the reign of queen Anne, gave out that one of their teachers would rise from the dead; and some others. The author challenges any one to prove, that, since the sacred canon was completed, a single person has given satisfactory evidence of his being a prophet. Of modern predictions, he shows, that some are inauthentic, and others applicable to more than one event; that some are not supported by sufficient evidence, and others were delivered only as guesses or conjectures. Some striking facts are added to show the pernicious consequences of pretending to a prophetic spirit. The pamphlet is sensibly written, and may be very properly recommended to the attention of those, who may have been tempted to listen to tales of modern prophecy.

M. D.

NOVELS.

ART. XXIV. *Robert and Adela: or the Rights of Women best maintained by the Sentiments of Nature.* In Three Volumes 12mo, 832 pages. Price 9s. sewed. Robinsons. 1795.

WE do not wonder, that a work of so philosophical a character as that of the Essay on the Rights of Women should have given umbrage to the whole race of novelists, both writers and readers.

Were the doctrines of that work to become prevalent, and the female mind universally braced up to the tone of vigour which they are adapted to produce, where would be found women with nerves sufficiently relaxed to write, or to read, soft sentimental tales? From the title of this novel, the reader will conclude, that the author means to expose to ridicule the new doctrine concerning the rights of women: and it is true, that he has attempted it in one of the leading characters of the piece. But the reader must be ill-informed concerning the doctrine alluded to, who can imagine, that lady Susan Spencer is such a woman as that doctrine is adapted to form. Lady Susan resolves never to marry, because she denies the supremacy of man, and will not submit to a master: she abandons the amiable graces and domestic duties of her sex, for masculine airs, and political counsels: she associates with parties of men, and esteems it her highest praise to be shunned by women. To her admirer she grants her friendship on the footing of equality, but will not consent to become his obedient wife: yet when her haughtiness has deprived her of her male friend, she, in spite, accepts of a match altogether unsuitable to her, and torments herself, that she may tyrannize over a stupid fellow. Lady Susan is certainly not Mrs. Wollstonecraft's perfect woman; and is ill designed to answer the writer's purpose. There are, however, in the piece several other characters in which he has succeeded better. Many different love-adventures are interwoven in one tale, which, though not deeply interesting, will afford the reader agreeable amusement. Some episodical matter, historical and descriptive, is introduced, and the whole is written in a pleasing style.

D. M.

NATURAL PHILOSOPHY.

ART. XXV. *A Dissertation on the Universe in general, and on the Procession of the Elements in particular.* By Richard Saumarez, Surgeon to the Magdalen Hospital. 8vo. 266 pages. Price 5s. in boards. Dilly. 1795.

THIS author treats upon the following subjects—the system of the world; the nature of the soul, and the principle of life; the analogy between animals, vegetables and minerals; the various kinds of attraction; light; heat; the variations that take place in the system of the world; the causes of water-spouts, tides, clouds, rain, dew, lightning, meteors and comets. In order to treat of these extensive objects with success, to convey perspicuous information to the unlearned, and to open new paths of investigation to the philosopher, it is certainly requisite, that the writer should possess an enlarged acquaintance with the labours of others, as well as a clear method of deducing such consequences as arise from the contemplation of those parts of the great whole which come under our notice. With gladness we should perform the task of announcing to the public a work executed by a man so qualified, and should think it our duty to give a full analysis of it's contents. But when an author displays a very considerable want of

of information, with regard to the common-place facts, and numerical results of science; when universal confusion, instead of orderly arrangement, pervades his book; when his logic is so defective, as to afford no legitimate conclusions, even from his own first principles; can it in such a case be the duty of a reviewer, to give a detail of terms misapplied, and absurdities, for which nothing is wanting but the ordinary course of instruction, to lead the author himself to renounce them? We think not; and as Mr. S. and his book appear to us to be exactly in this predicament, we must content ourselves with simply affirming that such is it's general character.

COMMERCE.

ART. XXVI. *An entire new System of Mercantile Calculation, by the Use of universal Arbiter Numbers. Introduced by an elementary Description of, and commercial and political Reflections on, universal Trade. Illustrated and exemplified by the Elements of the Chain Rule of Three, the Nature of the Exchanges, and of all Charges and Contingencies on Goods. Which are also reduced to a plain and concise System intirely new and universal. By an old Merchant.* 4to. 374 pages. Price 1l. 1s. in boards. Leigh and Sotheby. 1795.

THIS valuable and considerably expensive work possesses the sanction of a respectable list of subscribers; among which we perceive the names of many of our first merchants. The object of the work is to expedite all mercantile calculations by the assistance of tables, in the same manner as the computations of interest are at present universally made. The principle upon which the author has grounded his laborious undertaking is, that any number of compound ratios may be expressed by one equivalent simple ratio. It is scarcely necessary to remark how extremely useful it must be to every mercantile man, to possess a volume containing the proportions of all weights, measures, and coins of different countries; statements of the manner in which they keep their respective accounts, together with *pro forma* tables to account for the charges on goods bought and sold in the respective ports; and other tables to calculate nearly by inspection, the prices of exchanges and goods, whether together or separate. Every one who has attended to the subject must know, that the prolixity of the usual method of working the arbitration of exchanges has, for the most part, prevented this useful and profitable object's being attended to, except in it's most simple cases. The system of simplifying the ratios, by expressing them in what the author calls 'arbiter numbers' renders this and the other computations very easy and certain. But as the full explanation of his methods requires illustration, by example and reference, rather than explanation in general terms, we must of necessity refer the reader to the work itself, which does the highest honour to it's author, as a man of science, industry, and mercantile experience.

Among

Among other advantages to be derived from the facility of the author's method of computation, we shall present the reader with an account of the political advantages he proposes to derive from an attention to the arbitration of exchange for the whole of Europe.

P. 75.—‘As the balance of power is a study absolutely necessary for politicians, so the universal balance of trade is equally necessary to be studied by the ministers of all countries dependent on commerce.

‘The British government adopts this principle in having offices in all their custom houses to estimate the amount of all the goods imported from and exported to all other countries. And though it is impossible for them to be correct in the estimation of their value, yet as some may be over-rated and others under-rated, the accounts taken at, and continually sent to the Custom-house in London, have proved accurate enough for the purpose intended by them, as they show near enough the balances of trade between Great Britain and all other countries.

‘But they carry you no farther; for if such balances should become ever so disadvantageous to Great Britain, they do not show the causes, nor where the trade lies to.

‘And to find that out by the same plan, the same accounts must be procured from every custom house in Europe, which I judge impossible: here then comes the grand question, whence can such information be obtained?

‘This system will supply it with the following assistance, viz.

‘Through the progress of this work, it might be collected by the attentive reader, how and to what degree the exchanges are affected by the balances of trade with every country; and the money one country draws from another for interest of advances made to public funds, or to private individuals, must be taken into the general balance.

‘Hence this conclusion must be admitted, that in the same degree, a thorough knowledge of, and universal cheque on the fluctuations of all the exchanges, will give just as good an information of the balances of trade between every place, and all others, as though such accounts as I have above described were furnished with equal accuracy from every custom house in Europe.

‘And it will appear by the following general observations, viz.

‘Pursuing the exchanges with this political view, the prices of all the exchanges, as they now are, (though very unequal in themselves) must be esteemed at exact par, or all equal to one another, when the state of commerce on the universal balances of trade in all Europe are combined with them, in order to form a standard of the present state of the commerce of Europe.

‘For instance, when a continual overflow of goods is sent from B to A, more valuable than those which A sends to B, it will cause the bills drawn by A upon B, to be continually cheaper than par, and the bills drawn by B upon A to be continually dearer than par.

‘And those who have a clear conception of what I have advanced there and in other parts of this work, respecting the effects

fects of trading universally in the exchanges, will perceive that the bills purchased on such occasions will sell to advantage in many other countries, to which they are sent to be sold; and a table kept up from the daily current exchanges of Europe, according to the model of table, No. 3, being an universal comparison of all the exchanges, drawn together in one view, shews directly all the profit or loss that can arise from the sale of such bills, in all places.

‘ A just judgment might from hence be formed of the extent of the over balance of the trade of B against A, by the number of places to which it is found advantageous to send bills drawn by A upon B, and the magnitude of the profits arising from them.

‘ And the countries pointed out in this table, No. 3, in which such bills would sell with loss, will be found to be the places, with which the balances of trade are in favour of A, and by which means B’s balance of trade against A is supported.

‘ I shall conclude these reflections with this general position. Let all the present exchanges be taken and compared by this system, and according to table, No. 3, as above proposed; from thence it will appear how the balances of trade should stand between every country; and then by only watching over the variations in the exchanges, according to this system, it will appear when, and to what degree, the variations in the balances of trade take place from time to time, between any and all the countries in Europe.

‘ And when Great Britain increases in trade, this plan will shew from whence it proceeds; and whenever Great Britain loses its trade, it will shew to what place it is gone, and the cause may be easily found out, and redressed, when by means of such watchfulness it is attempted in due time.’

x.

TACTICS.

ART. XXVII. *An Address to the Yeomanry of England.* By a Field Officer of Cavalry, who served all the War on the Continent. 12mo. 82 pages. Price 1s. 6d. Walter. 1795.

THE chief merit of this little tract on military discipline consists in it’s plainness and simplicity, for it is easy to be understood, and is, consequently, devoid of that technical abstruseness, which must necessarily disgust a man, who does not intend to degrade the occasional profession of arms into a trade.

Our praise, however, can extend no farther, for we, at the same time, perceive many sentiments highly blameable in themselves; such as, that the yeomanry are not to fight the enemy in case of an invasion, but to watch certain of their fellow citizens, who are here termed ‘so many enemies to all law, order, religion, and morality.’

This ‘field officer’ is exceedingly desirous to obviate ‘the general prejudice against the army;’ according to him, ‘the english soldier is as free a man as any other of our community,’ nay, it is

added.

added, 'he too, is equally interested in the preservation of the constitution with the yeoman.'

It is highly improper to mingle paradox and invective, in an elementary treatise of any kind.

ART. XXVIII. *Memorandums of Field Exercise for the Troops of Gentlemen and Yeomen Cavalry.* By an Officer of Light Dragoons. 12mo. 43 pages. Price 2s. Canterbury, Brillow; London, Law. 1795.

THIS pamphlet is compiled from good authorities, but it is neither sufficiently plain, nor perspicuous, to be considered as an elementary treatise, for the use of new raised troops.

POLITICS. POLITICAL ECONOMY.

ART. XXIX. *Advice to the privileged Orders in the several States of Europe, resulting from the Necessity and Propriety of a general Revolution in the Principles of Government. Part II.* By Joel Barlow, Author of the *Vision of Columbus*, a *Letter to the National Convention*, and the *Conspiracy of Kings*. 8vo. 64 pages. Price 2s. Eaton. 1795.

WE have already noticed the first part of 'Advice to the privileged Orders,' [see *Analyt. Rev.* vol. XII, pa. 452] and given our opinion respecting it's merits. Under the head of 'revenue and expenditure,' Mr. B. here proceeds to point out, with his accustomed ability and boldness, the various abuses that prevail in these important branches of public expenditure.

He begins by affirming, that a nation is in a wretched condition, when the principal object of it's government is the increase of it's revenue; such a state of things, according to him, p. 1, 'is in reality a perpetual warfare between the few individuals who govern, and the great body of the people who labour; or to call things by their proper names, and use the only language the nature of the case will justify, the real occupation of the governors is either to plunder or to steal, as will best answer their purpose; while the business of the people is to secrete their property by fraud, or to give it peaceably up, in proportion as the other party demands it; and then, as a consequence of being driven to this necessity, they slacken their industry, and become miserable through idleness in order to avoid the mortification of labouring for those they hate.

'The art of constructing governments,' adds he, p. 2, 'has usually been to organize the state in such a manner, as that this operation could be carried on to the best advantage for the administrators; and the art of administering those governments has been so to vary the means of seizing upon private property, as to bring the greatest possible quantity into the public coffers without exciting insurrections. Those governments which are called despotic deal more in open plunder; those that call themselves free, and act under the cloak of what they teach the people to reverence as a *constitution*, are driven to the arts of stealing. These have succeeded better by theft than the others have by plunder, and this is the principal difference by which they can be distinguished,

tinguished. Under these *constitutional* governments the people are more industrious, and create property faster, because they are not sensible in what manner, and in what quantities it is taken from them. The administrators, in this case, act by a compound operation; one is to induce the people to work, and the other to take from them their earnings.

* In this view of government, it is no wonder that it should be considered as a curious and complicated machine, too mysterious for vulgar contemplation, capable of being moved by none but experienced hands, and subject to fall in pieces by the slightest attempt of innovation or improvement. It is no wonder that a church and an army should be deemed necessary for its support; and that the double guilt of impiety and rebellion should follow the man who offers to enter its dark sanctuary with the profane light of reason. It is not surprising that kings and priests should be supposed to have derived their authority from God, since it is evidently not given them by men; and that they should trace to a supernatural source claims which nature never has recognized, and which are at war with every principle of society.

* I constantly bear in mind, that there is a respectable class of men in every country in Europe who, whether immediately interested with the administration of the government or not, are conscientiously attached to the old established forms. I know not how much pain it may give them to see exposed to public view the various combinations of iniquity which appear to me to compose the system. But I should pay a real compliment to their sensibility, in supposing that their anguish can be as great on viewing the picture, as mine has been in attempting to draw it; or that they can shudder as much at the prospect of a change, as I have done in contemplating society under the distortions of its present organization. I see the noble nature of man so cruelly debased; I see the horse and the dog in so many instances raised to a rank far superior to beings whom I must acknowledge as my fellow-creatures, and whom my heart cannot but embrace with a fraternal affection, which must increase with the insults I see them suffer; I see the pride of power and of rank mounted to so ungovernable a height in those whom accident has called to direct the affairs of nations; I see the faculty of reason so completely dormant in both these classes, and morality, the indispensable bond of union among men, so effectually banished by the unnatural combinations which in Europe are called society; that I have been almost determined to relinquish the disagreeable task which I had prescribed to myself in the first part of this work, and returning to my country, endeavour in the new world to forget the miseries of the old.*

After an eulogium on the author of the 'rights of man,' whom he considers 'as a luminary of the age, and one of the greatest benefactors of mankind,' the author enters into a discussion relative to the origin of society. Men are gregarious in their nature; not merely necessity, and a hatred to solitude, but inclination and mutual attachment constitute its basis. They find a positive pleasure in assisting each other, in communicating their thoughts, and improving their faculties: this disposition in man is the source of morals. The different portions of society called nations, have generally established the principle of securing to individuals the exclusive enjoyment of the fruits of their own labour, reserving, however, to the governing power, the right to re-
claim,

claim, from time to time, so much of the property and labour of individuals as shall be deemed necessary for the public service. This is the general basis on which property, public and private, has hitherto been founded.

In the military tenure of the feudal system, in consequence of which the immediate vassal stipulated as to the quantity of service, but gave up the right of private judgment in respect to the *object of the war*, originated the revenue system of modern Europe; * and it began by debasing the minds of the whole community, as it hurried them into actions, of which they were not to inquire into the justice or propriety. Next came the *focage* tenures, which were lands granted to another class of vassals, on condition of their ploughing their lord's fields, and performing his husbandry; † this was a more rational kind of service; though by a shocking perversion of terms it was called less honourable.

†. 8. * In proportion as war became less productive, and its profits more precarious than those of husbandry, the tenures upon knight-service were converted into focage tenures; and finally, it was found more convenient, especially in England, to make a commutation of the whole into money, in certain fixed sums, and this, by its subsequent modifications and extensions, has obtained the name of the land-tax. These feudal revenues of the crown, though they were supposed to be sufficient for the ordinary purposes of government, were capable of being increased on any extraordinary occasion; and such extraordinary occasions were sure to happen as often as the government chose to draw more money from the people. It began this operation under the name of aids to the king, *subsidia regis*; and in England (before it was found necessary to work the engine by regular parliaments) various expedients were used to raise from different classes of the community these extraordinary aids. In many cases the authority of the pope was brought in to the assistance of the king, to enable him to levy money for the court. The pope, as head of the church, received a revenue from the people of England, through the english clergy; and the king, on certain occasions, agreed with him that he should double his demand, on condition that the original sum so raised should be divided among themselves*.

* A perpetual pretext for additional impositions was always to be found in foreign wars. Edward the first must subdue the welsh; a long succession of kings made the glory of the british nation to consist in the reduction of Ireland; others in conquering the tomb of Christ; and others the crown of France. But in common occurrences, where the call for money could not be predicated on any national objects sufficiently glaring to excite the enthusiasm or rouse the fears of the people, it was the policy of the king to detach some particular classes of the people from a common interest, and to extort money from them as from the common enemy. Thus all strangers were heavily taxed on coming into the realm; thus jews, with all the wealth they possessed, were declared to be the property of the king †; thus after the religion of the

* * Cunningham's history of taxes, page 6.

† In one of the laws of Edward the Confessor (which was repeatedly enforced long after the conquest, and perhaps is not repealed to this

the government was changed, the papists and nonjurors were taxed double to the professors of the national religion; and thus the king could take a savage advantage of the misfortunes of individuals, and seize their property under the title of *wrecks, strays, umercements, and forfeitures*.

'These, and a vast variety of other inventions, have been practised by the english government, to legalize partial robberies, and take possession of the people's money, without the trouble of asking for it. But all these means were found insufficient to supply the unlimited expences of a government founded on orders, privileges, rank, and ignorance. The most effectual way to carry on the business of revenue was found to be through the intervention of a parliament; and for this purpose, the farce of representation has been acted over in this country to better effect than any species of fraud or violence has been in any other.'

The secret of the government 'under king, lords, and boroughs,' is, we are told, disclosed. Those formerly occupied in concealing it's operations are now engaged in defending them, and Mr. Burke, in a frenzy of passion, has drawn away the veil, 'and aristocracy, like a decayed prostitute, whom painting and patching will no longer embellish, throws off her covering to get a livelihood by displaying her ugliness.'

The author is a great enemy to the system of indirect taxation so universal in Europe, and so much extolled by the ablest financiers, for he affirms it to be built on the great monarchical principle, 'that men must be governed by fraud.' He terms lotteries, tontines, and annuities, wretched and impolitic resources, and he attributes the apathy and vices of the lower classes to the defects inherent in the government. He is also inimical to the funding system, and following the calculation of sir John Sinclair, who states the sum expended by the nation in the last war at somewhat more than 139 millions, he estimates every man killed or destroyed in a similar contest, at upwards of a thousand pounds sterling.

We shall take leave of this interesting work, with one more quotation, which, like many other passages, calls for the exercise of the thinking faculty: 'how the national debts that now exist in several countries are to be disposed of, under a change of government, is indeed a question of serious magnitude. Probably that of France will be nearly extinguished by the national domains and the confiscated property. Those of most other catholic countries may be balanced in the same way. In some protestant nations, where the debts and domains have lost their relative proportion, the case will be widely different. But whatever may be the fate of the debts, I am as clear that they ought not, as I am that they will not, impede the progress of liberty.'

ART. XXX. *Political Lectures. Volume the First—Part the First: Containing the Lecture on Spies and Informers, and the first Lecture in Prosecutions for political Opinion. To which is prefixed a Narrative of Facts relative to the recent Attempts to wrest from the People the Possession of their natural and constitutional Rights, Liberty of Speech.* By John Thelwall. 8vo. 71 pa. Pr. 1s. 6d. Eaton. 1795.

this day) the clause respecting the jews is in these words—*Judei et omnia sua sunt regi; quod in quispiam detinuerit eos, vel pecuniam eorum pertrahat rex, si vult, tanquam tuum proprium.*

We have already noticed the first of these lectures (see our Rev. Vol. xviii, p. 485.) In the preface to the present edition Mr. Thelwall very candidly owns, there are 'some few expressions of intemperance and some of levity,' which his 'cooler judgment' does not approve. He has, however, reprinted all such passages *verbatim*, to enable the public to determine 'how far his persecutors had any foundation for that charge of guilt upon which they sought his life.'

In lecture II, in which are given 'sketches of the history of political opinion,' the author remarks, that 'the innumerable trials which propagate the seditions, and will perpetuate the memory of the persecutions of the present reign,' form a very striking feature in our history. He laments the increase of state prosecutions: 'the evil is constantly extending;—spreading itself (if such a transition of metaphor may be admitted,) like an inverted pyramid, and threatening, if the progress should continue, in a similar ratio, to eclipse entirely the light of rational inquiry, and leave to the ignorant and affrighted crowd beneath, nothing but the gloomy shadow of an ill concerted structure, ready every instant to crush them with its enormous weight.'

From the commencement of the reign of Richard I, to the death of Mary, a period of one hundred and eighty years, the state trials exhibit, we are told, but five instances of political prosecutions. In the reign of Elizabeth, no less than eleven important trials, of this kind, took place within the compass of forty-five years; among these are included, that of Mary her 'cousin queen,' and John Udall, a puritan minister, for 'feloniously publishing his opinion concerning the religious establishment of the times.'

From the elevation of James I, to the 14th Charles I, a space of only thirty-five years, the trials for libel and sedition only exceeded more than double the number of all that had taken place during a preceding series of two hundred and twenty-four years.

About the year 1640, prosecutions began to change sides: 'democracy triumphed for a while over this tyranny of courts: ministers experienced the day of retribution, and the ermined robes and sanctimonious trappings of judges, and ambitious prelates, could no longer protect them from the punishments to which their official libels against public liberty so justly entitled them.'

From the restoration of Charles II. the evil I am investigating flourished with increasing malignity. He promised, indeed, a general indemnity; but no sooner was he fixed in the seat of power, than he began to employ all the engines of despotism for the destruction of the friends of liberty, and to glut his kingly appetite for vengeance; so that many of the persons most instrumental to his re-establishment, began to repent of the evil they had brought upon the country.

From this time [I] must drop all pretence of individual enumeration, and count the political prosecutions of the times, not by the numbers who suffered, but by the unwieldy volumes that record their condemnation. Party waged war against party, and faction was glutted with the blood of faction, and two huge folios of a thousand pages *imperfectly* record the persecuting tyranny of the house of Stuart. Yet even in the time of these lawless tyrants I have met with

with no single instance of transportation to the antipodes for fourteen years, for writing or speaking in favour of political reform.

'To these, William III, "upon whom, as upon a *mendicant*, our ancestors bestowed the crown of these realms," added another enormous volume; and the same spirit of faction and persecution still continuing, we find the close of the reign of George I. marked by the completion of the sixth of these stupendous monuments of political intolerance, and proscription of human reason.

'I made this calculation from the edition of state trials which lay before me at the time I was preparing this lecture; but upon comparing them with the history of the country, and the notes and references I thought it necessary to appeal to, I find it far from a perfect collection; and if I had time and opportunity to make a more correct statement, the growing enormity would be still more glaring. But were we to extend the calculations to the present time, what would then appear the magnitude of the evil? Were we to enumerate only the prosecutions for political opinion—for libel and sedition, during the last four and thirty years—nay, were we only to bring in one collected mass the proscriptions and prosecutions, the trials, fines, and punishments, the discord and ruin among families, the distress and misery, nay, in some instances, death—the worst of deaths, the murderous diseases of a gaol—which have been inflicted upon individuals during the last eighteen months, the tale would, I am sure, be too monstrous to be borne in silence; and the reflection of the nation would be awakened to the pursuit of some adequate remedy to so enormous an evil.'

Mr. T. intends to publish more of his lectures as soon as government shall be pleased to restore his papers; in the mean time, he desires to know, whether a man, who has been *unjustly* prosecuted for high treason, forfeit thereby all claim to his own property. s.

ART. XXXI. *The Manual of Liberty: or Testimonies in Behalf of the Rights of Mankind; selected from the best Authors, in Prose and Verse, and methodically arranged.* 8vo. 406 pages. Price 6s. in boards. Symonds. 1795.

THE preface to this compilation is so well written, that we shall make no apology for copying the greater part of it, as the best method of acquainting our readers with the design and value of the publication.

Pref. p. 1.—'The present is the age of political speculation; new and old systems of government are now at issue. The partisans of both are guilty of considerable error in the mode of conducting their respective causes: the defenders of the old systems are stubbornly bent upon not relaxing in the slightest particular, but rather upon winding up every spring of established prejudice and power to its utmost extent; the defenders of the new, if they be not too large in their demands, at least are much too impatient in their hopes of a change. It is necessary for the welfare of both, that both should come nearer to each other. The favourers of establishments should be willing, were it only for their own safety, to favour a gradual and moderate improvement, and the pleaders for innovation should be satisfied, provided they kept their great object continually in view, and obtained slow and partial, but uninterrupted approaches to it.

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* The turbulence of either party leads them to favour strong exertions and projects of violence. The tempest is brewing, the political horizon is overcast, and the waves are full of that restless commotion which precedes a storm. At so awful a crisis, he is the common friend of mankind who endeavours, with the oil of truth, to assuage the fury that now rages upon the waters. It is truth only, calm and dispassionate truth, truth drawn from the bosom of philosophy, and not the wild declamation of party bigots, that can divert the calamities that already hover over the human race. There are many benevolent individuals aloof from the violence of this portentous broil, that are sensible of this, and benevolently devote their labours to the planting, through the medium of instruction, the seeds of future amity and consent.

But unfortunately in the present day truth has an unfashionable and ungracious odour. The vehement advocates of existing governments confess their enmity to impartial and unfettered discussion, and he who, with the purest intentions, should listen only to the voice of reason, and repeat her dictates, must expect to be branded with the most opprobrious epithets.

Pref. p. iv.—‘ This collection holds out an appeal to the most scrupulous doubter, or the most zealous adversary of public liberty. The doubter who would guard against the contagion of any temporary delusion, and the adversary who turns away indignant from insolent novelties, are each of them consulted in this case. We give to them opinions, not the immature product of temporary zeal, but that have stood the test of ages, that were conceived by the best men even in the worst of times, that have been sifted and boiled with the most vigorous examination, and that have risen triumphant over all opposition. The most supercilious devotee will hardly venture to treat such pleadings with neglect; he is compelled even to the “teeth and forehead” of his errors, to give audience to the great masters of human intellect, and must ultimately digest their hard sayings, and their untemperish assertions of truth, with what appetite he may.’

The compilation is made with much judgment and taste, and will be a valuable addition to the library of the friend of liberty, as a *common-place book* of striking passages on several important subjects of general polity, from a great variety of celebrated writers. The topics are equity or justice; equality of mankind; rights of man; rights of kings; social contract; despotism; aristocracy; free governments; laws and lawyers; penal laws; laws of insolvency; state trials; plots, informers, and spies; oaths; royalty; courts; courtiers; ministers; parties; titles and nobility; rich and poor; origin of evil; military discipline; features of war; evils of war; causes of war; impress of seamen; naval despotism; liberty of conscience; liberty of the press.—The authors from whom this selection is made, are Cicero, Plutarch, Sallust, Tacitus: Addison, Aikin; Bacon, Beccaria, Beaumont and Fletcher, Bolingbroke, Boswell, Brooke, Burke; Chaucer, Chesterfield, Churchill, Crabbe; Dryden; Fenelon, Benj. Franklin, J. Franklin; Garth, Gay, Gibbon, Godwin, Goldsmith, Grattan; Harrington, Helvetius, Hill, Hume; Jardine, Johnson; Kaimes, Knight; Lansdowne, Lee, Lempriere, Locke, Logan, Lyttleton; Mably, Machiavel, Mandeville, Mansfield, Massinger, Milton, Mirabeau, Montaigne, Montesquieu, Moore; Otway; Paley, Payne, Postlethwaite, Pope, Porteus, Price,

the king of Prussia; Raynal, Reeves, Richardson, Rollin, Rousseau, Rowe; Sewell, Shakespeare, Smollet, South, Sterne, Swift; Temple, Thomson, Trenchard, Turgot; Voltaire; Watts; and Young.

ART. XXXII. *The Conclusion of the late Dr. Hartley's Observations on the Nature, Powers, and Expectations of Man; strikingly illustrated in the Events of the present Times, with Notes and Illustrations*, by the Editor. 8vo. 31 pages. Price 1s. Johnson. 1795.

THEY, who are acquainted with Hartley's great work, *Observations on Man*, need not be informed, that, in the general conclusion, he offers many excellent remarks on the present state and probable prospects of society, particularly in this country; and that his accurate notice of facts, indicating a corruption of principle and manners, is accompanied with a penetrating investigation of their causes, and weighty suggestions respecting their cure. To awaken men from dreams of voluptuousness, and to check the progress of irreligion, were the benevolent purposes of Dr. Hartley. The editor has rendered an acceptable service to the cause of religion, in bringing forwards these observations at the present time; and his own reflections, inserted in the way of notes, are written in the spirit, and well calculated to further the design, of the original work. One passage, with the annexed note, we shall copy.

P. 18.—‘The third great evil likely to hasten our ruin is the self-interest which prevails so much amongst those, to whom the administration of public affairs is committed. It seems that bodies politic are in this particular, as in many others, analogous to individuals, that they grow more selfish, as they decline.

‘As things now are, one can scarce expect, that, in any impending danger, those who have it in their power to save a falling state will attempt it, unless there be some prospect of gain to themselves. And, while they barter and cast about for the greatest advantages to themselves, the evil will become past remedy. Whether or no it be possible to administer public affairs upon upright and generous principles, after so much corruption has already taken place, may perhaps be justly questioned. However, if it cannot be now, much less can it be hereafter; and if this evil increases much more in this country, there is reason to fear, that an independent populace may get the upper hand, and overset the state*. The wheels of government are already clogged

* * This is a very formidable consideration: and applies strongly to the governing powers. Extensive commerce, and extended property, must necessarily render the machine of every government more complicated, than when the public concerns were comprised in a narrower sphere. For which reason it may require occasionally to be brought back to its first principles; and those principles may in some instances require to be varied. The principles however of this country are so excellent in their nature

ged so much, that is difficult to tra a the common necessary affairs, and almost impossible to make a good law.' O. S.

ART. XXXIII. *An Answer to a Pamphlet, published by Edward King, Esq. F.R.S. and F.A.S. in which he attempts to prove the public Utility of the National Debt; a Confutation of that Doctrine; and a true Statement of the real Cause of the present high Price of Provisions.* By the Rev. J. Acland. 12mo. 40 pa. Pr. 1s. 6d. Exeter, Hyde; London, Debrett. 1795.

IN combating the flimsy sophistry, alluded to in the title page, the author before us very justly observes, that it has ultimately no better prop than the indian's world, which 'is supported by an elephant, which is supported by a tortoise, which is supported by nothing.'

The reverend author reprobates the 'funding system,' as affording the means of involving the country in unjust and unnecessary wars; he contends, that the interest of the national debt is paid by the labourers, whose hands, and those of their children, are mortgaged for the principal, whilst 'their bellies must be pinched to pay the interest.'

He laments that the rate of wages, with a late, and partial exception alone, has never been raised in his time, although all the necessaries of life have been nearly doubled. Within his own memory there were but three carriages in the city of Exeter, and now, he learns, that there is little less than three hundred, 'of which every horse that belongs to them,' adds he, 'according to a computation of Mr. Townsend's, in a letter of his to me, consumes (if you take into the account the uncultivated state in which they consume it) the produce of as much land as would maintain, if properly cultivated, a dozen poor people.'

ART. XXXIV. *A Lesson for Kings; or the Art of losing a Kingdom, exemplified in the Case and Conduct of Rehoboam, King of Israel; a Sermon. First of Kings, 12th Chapter, 15th Verse: 'Wherefore the King hearkened not unto the People, for the Cause was from the Lord!'* 8vo. 42 pages. Price 1s. Jordan. 1795.

THIS, like many others of the present day, is a political sermon. The children of Samuel having committed some abuses

nature and constitution, and so well calculated for continuance and duration, that only let the wheels be kept clean, let the old laws be properly enforced, and duly executed; and the general plan of government will be found to want little reform.

'Self-love is an innate principle of human nature: but selfishness, as a national character, Britain disclaims. The people of this country are naturally generous and benevolent. And that apparent selfishness, to which my author alludes, is an imported vice: which a few luminous examples among the great would much contribute to check. The times call loudly on them for such display; as they would wish to divert our author's predicted consequences.'

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during their father's old age, a 'revolution' we are told was effected, and Israel was governed by kings instead of judges. Finding however on the death of Solomon, that the monarchical form of government was exceedingly grievous, the people wished to bind down Rehoboam by means of a solemn promise, made in the presence of all the people: this is here termed, the administration of a 'coronation oath.' The voice of the nation however was disregarded by the new king, who consulting a 'junta' of the 'young men,' and not the regular 'privy council' consisting of the 'elders,' made the following *most gracious speech*: 'My father made your yoke *heavy*, and I will *add* to your yoke; my father also chastised you with *whips*, but I will chastise you with *scorpions*.'

We find soon after this, that Adoram, his 'chief tax-gatherer,' or chancellor of the exchequer, was stoned to death by the incensed israelites, and that Rehoboam, dreading a similar fate, 'made speed to get him up to his chariot, to flee to Jerusalem.' We shall transcribe the concluding paragraph: 'Whenever, therefore, we see a government persevering in measures, the folly and injustice of which are obvious to all who are not warped by *interest*, or blinded by *prejudice*; when we behold them "untaught by trial, unconvinced by proof," increase in obstinacy as their credit declines; and experience, while it makes some men wise, only serving to render *them* more *desperate*: when we see them *wantonly* increasing the burthens of an *oppressed* people, deaf to all their peaceable and well founded complaints; and adding, as in the case before us, *insult* to oppression, what can we conclude, but that the Almighty, having in justice decreed their *destruction*, permits their *insatiation*, as the means that must lead infallibly to it.'

ART. XXXV. *Causes secretes de la Revolution du 9 au 10 Thermidor, &c.*—*The secret Causes of the Revolution that took place between the 9th. and 10th of Thermidor*, by Vilate, formerly a Juryman of the Revolutionary Tribunal of Paris, removed to, and detained at the Luxembourg. 8vo. 122 pa. Pr. 2s. 6d. De Boffe. 1795.

THE author of this pamphlet seems to have lived in great intimacy with some of those men who, according to him, 'have lately acted the principal characters on the bloody theatre of the revolution.' Attached from his earliest youth to the cause of liberty, he boasts that he has always exhibited himself as one of its firmest advocates; he denies not that he was a member of the revolutionary tribunal, but he asserts, that he withdrew himself after the verdict against Camille Desmoulins, and was never present, when the prisoners were condemned in *batches*.

According to him, the manners of Robespierre were uniformly gloomy and austere; he deemed all great events connected with his person, and conferred a mysterious degree of importance on his own name Maximilian. He is described as melancholy, suspicious, fearful, and never appearing in public unless when accompanied by two or three vigilant sentinels. He did not like

to be looked at, but he surveyed his enemies with a keen and furious eye. He constantly walked two hours every day, his step was hasty, and he was always elegantly dressed. The daughter of his host passed for his wife, and maintained a kind of ascendancy over him. 'He was sober, laborious, irascible, vindictive, imperious. Barrere termed him the giant of the revolution: "my astonished genius," said he, "trembles before his."'

The character of Barrere is represented as affording a perfect contrast to that of Robespierre. He is said to be fickle, open, polite, attached to society, more especially that of women, and addicted to luxury and expense. 'Capable of varying his hue, like theameleon, changing his opinion with the same ease as his dress, by turns a feuillant, jacobin, aristocrat, royalist, modéré, revolutionist, cruel, atrocious through weakness, intemperate from habit; according to the difficulty of his digestion, an atheist at night, a deist in the morning, born without genius, destitute of political ability, skimming slightly over the surface of every thing, he possesses, as his only talent, a prodigious facility at drawing up a report.' It is with horror we peruse the passage in which we are told, that, under the shade of the elms of his country seat at Clichy, Vadier, Vouland, and the rest, while surrounded by their mistresses, drew up the lists of proscription, which they afterwards got carried into effect by bloody and compliant tribunals.

The revolution that took place between the 9th and 10th of thermidor is attributed not to the love of public liberty, but to the hatred of the reigning despots against each other. It was one of Robespierre's maxims, never to pardon any one who had offended him.

ART. XXXVI. *Apperçu Général des Evénemens, &c. A general View of the political and military Events, that have occurred from the arrest of his Majesty Lewis XVI at Varennes, until the Epoch of the Death of his Majesty Lewis XVII, and of the political Conduct of the different Cabinets of the allied Powers.* 8vo. 64 pages. Price 2s. De Boffe. 1795.

THE retreat of the Prussians from Champagne is here termed 'perfidious,' and it is affirmed, that Dumouriez completely duped the duke of Brunswic, by means of a pretended treaty. The taking possession of various portions of the french territory in the name of the allies is considered as impolitic; it might indeed have been called unjust; and the defection of the court of Berlin, after guaranteeing the conquest of Alsace and Lorraine to the court of Vienna, on condition of a similar guarantee respecting it's own usurpations in Poland, is mentioned as a degree of treachery, which the empress of Russia is both ready and willing to punish. Much too is said about the losses experienced by the 'virtuous stadtholder;' but the main object of this publication is to get the brother of Lewis XVI recognized as king by the states of Europe.

The picture here held out to the coalesced cabinets is not very flattering. They are desired, for their own sakes, to continue the war against a nation they are unable to subjugate; and are forewarned, in case France should be permitted to settle into a regular republican government,

vernment, that the monarchies of the north will melt away before it's power and influence. England, in particular, is desired to beware of experiencing the fate of Carthage, from a nation, that, by it's valour and it's victories, bears a near affinity to ancient Rome.

ART. XXXVII. *The Case of Tithes truly stated, with some Observations on a Commutation. To which is added, a Postscript, containing the Resolutions of the Tithe-Meeting in Devonshire, on the 25th of May, 1795.* By a Country Gentleman. 8vo. 148 pa. Pr. 2s. 6d. Canterbury, Simmons and Kirkby; London, Johnson. 1795.

A VERY fair and candid statement is here given of the arguments on either side of the question respecting tithes. The author, at the same time that he gives up the notion of a divine right to tithes at present existing, asserts the civil right of the clergy to a decent support. From the history of tithes, which is traced from their origin in this country, through the common and statute law of the land, it is concluded, that, according to the existing laws, the English clergy have an undoubted right to tithes. But, upon a full investigation of the influence of tithes upon agriculture, they are found to be injurious—to individuals, as a tax upon capital and labour, and as subjecting them to hardships, on a change of incumbents, from the *excise* manner of collecting tithes, and from the revival of dormant claims;—to the community, by the prevention of those improvements in agriculture, which would otherwise naturally take place, by the additional expense of labour and cattle which this mode occasions; by the tendency which it has to raise the price of provision; and by the inequality of tithes, considered as a tax. On these and other topics of argument, the author has extracted pertinent passages from various authors, and has brought into one view what has been scattered in different publications, hereby enabling the reader to judge and determine the more easily on the merits of the whole publication.

Having, as we think, clearly proved, that tithes are injurious to agriculture, this intelligent country gentleman proceeds to examine the several plans which have been proposed for the commutation of tithes; such as, the allotment of an equivalent portion of land, purchased from the sale of tithes; the payment of a sum of money equivalent to the tithes; an assessment on rents, either by corn or money. Material objections lying against each of these plans, the author proposes, as the least exceptionable method of providing for the clergy, an assessment on houses. The reasons for preferring this plan are thus stated:

P. 125.—“It is not possible to devise any expedient (says a writer, signed “Justice,” in *Annals of Agriculture*, vol. xviii, p. 623,) either of poundage, corn-rents, or composition, which can be attended with so much justice and constitutional liberty, as *salaries paid out of the public treasury*,” though Burke reprobates in strong terms such a system. “The people of England (says he) think that they have constitutional motives, as well as religious, against any project of turning their independent clergy into ecclesiastical pensioners of state, they tremble for their liberty from the influence of a clergy dependent on the crown.”

• • Letter on French Revolution, p. 150.

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"The subjects of every state (says a celebrated political writer *,) ought to contribute towards the support of the government, as nearly as possible in proportion to their respective abilities. The tax which each individual is bound to pay ought to be certain and not arbitrary, and every tax ought to be levied at the time or in the manner in which it is most likely to be convenient to the contributor to pay it, and lastly, every tax ought to be so contrived as to take out and to keep out of the pockets of the people as little as possible over and above what is necessary."

It has been said in the case of tithes that not one of the above rules was applicable to it. To form such a plan as may answer in all those points, perhaps, no method can be adopted so well as an assessment on *houses*, provided a sufficient income could be raised for the maintenance of the clergy; "for the rent of houses, though it in some respects resembles the rent of land, is in one respect essentially different from it. The rent of land is paid for the use of a productive subject. The land which pays it produces it. The rent of houses is paid for the use of an unproductive subject. Neither the house, nor the ground on which it stands upon, produce any thing. The person who pays the rent therefore must draw it from some other source of revenue, distinct from, and independent of this subject. A tax upon the rent of houses, so far as it falls upon the inhabitants, must be drawn from the same source as the rent itself, and must be paid from their revenue, whether derived from the wages of labour, the profits of stock, or the rent of land. So far as it falls upon the inhabitants, it is one of those taxes which fall, not upon one only, but indifferently upon all the three different sources of revenue. Rent, profit, and wages; and is in every respect of the same nature as a tax upon any other sort of consumable commodities †."

The advantages of thus providing for the clergy would be these:—that the glebes and appropriations might remain the same—that the establishment of the clergy would not be endangered by the reform—neither would they become dependent on the crown; that their income would be certain and progressive, for the churchwardens of each parish might collect the cesses, and pay the amount every quarter into the hands of the clergy; and their income would increase according as the rents advanced, and as new houses were built.

The adoption of this plan will remove an evil which has been much felt and complained of by the families of deceased clergymen. By the present system—if an incumbent dies before harvest, he is entitled to none of the profits of the living, (except the rent of the glebe,)

* * *Wealth of Nations*, vol. iii. p. 255.

† Respecting the ease of collecting taxes—"Land and house taxes have a manifest and clear superiority; for the property is impossible to be concealed, and the collection is as cheap as it is easy; and this small merit (of most trifling import compared with the magnitude of the evils that attend them) has been the motive for recurring to them so much in every country." *Young's Tour through France*, p. 525.

The question here is not, whether an additional tax should be laid on houses to defray the expences of government, but whether such a tax would not be more preferable than the present system of tithes. Surely no comparison can be made. *Edit.*

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though he may have discharged the duties for the greatest part of the year; the above mode will remove this grievance, as in case of death, the assessment might be paid in proportion to the time of their respective incumbencies: the fees that are paid to the clergy would likewise remain the same as heretofore; but what is the greatest advantage and benefit of all is, that the heats, animosities, and quarrels, between the minister and his parishioners, would entirely cease, and be done away *.

* Let us examine whether such a plan is possible to be adopted. "The revenue of the clergy (soys the bishop of Landaff) falls much short of two millions sterling per annum."

* By the act of parliament for raising men for the navy, it appears, that the number of assessed houses amounts to 664,224 †, or thereabouts; now if we were to fix the average rent of houses at 15l. per house per annum, we shall find that the sum total of the rent amounts to 9,963,350l. an assessment of 4s. in the pound upon which would produce 1,992,67 l. a sum certainly adequate to the present maintenance of the clergy.*

To those who are desirous of understanding the merits of the question concerning tithes, we recommend the perusal of this sensible pamphlet.

ART. XXXVIII. *Reflections on Profane and Judicial Swearing.* By Joseph Moser. 8vo. 40 pages. Price 1s. Griffiths. 1795.

THE subject of this pamphlet is treated in a plain and practical manner. The present situation of society with respect to the vices of profane swearing and perjury is described, and weighty considerations are suggested to recommend, both to private individuals and to magistrates, a serious attention to the correction of these growing evils. Much novelty of thought is not to be expected on so trite a subject, but while vices of any kind are prevalent, admonitions against them are necessary: and the present 'reflections' are written in a manner very well adapted to produce

* * "There is no circumstance which so often disturbs the harmony that should ever subsist between a clergyman and his parishioners, as contention respecting tithes. Many objections are urged, and not without reason, against this mode of providing for the clergy, as being injurious to the progress of agricultural industry. But this is the least important of its bad effects. The heats, animosities, the quarrels, the spirit of rooted aversion long surviving the contest which produced it, and frequently displaying itself in an obstinate desertion of public worship, so long as the obnoxious minister continues on his living; these are consequences which in their tendency are subversive of all religion, and strike at the root of the very purpose for which ecclesiastical establishments are instituted. Until some more eligible method of supporting the clergy is adopted by the legislature, it remains the duty of every clergyman to endeavour to obviate the evils attending that which now subsists." *Gisborne's Enquiry into the Duties of Men*, vol. ii. p. 60.*

* † The number of men to be furnished amounts to 9769; that multiplied by 68, the number of houses fixed upon to find one man—the number of houses will be found as above.*

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a good effect. The frequency of oaths in our courts of judicature, and the careless manner in which they are administered and taken, are very properly censured.

American Politics.

ART. XXXIX. *An Oration, delivered on the Anniversary of American Independence, July 4, 1794, in St. Michael's Church, to the Inhabitants of Charleston, South Carolina, by David Ramsay, M. D. President of the Senate of South Carolina. 8vo. 28 pa. Pr. 1s. Ridgway. 1795.*

No one, who knows the value of liberty, will wonder that America should celebrate, by an annual festival, the great event of it's acquisition of independence; or that it's men of talents should on such an occasion delight to display the powers of eloquence. Dr. R., author of the history of the american war*, in this oration, describes in manly and forcible language the blessings, which America at present enjoys; triumphantly compares it's situation with that of the established governments of Europe; and calls upon his countrymen to exercise the wisdom, and practise the virtues, proper to their situation. The oration is neither a piece of loose declamation, nor of vehement rant, but a sensible and energetic display of facts; which, however offensive to interested supporters of despotism, cannot be denied; and which will not fail to attract the attention, and influence the sentiments of mankind. In representing the advantages enjoyed by the members of the american states, Dr. R. says,

P. 6.—' In the United States the blessings of society are enjoyed with the least possible relinquishment of personal liberty. We have hit the happy medium between despotism and anarchy. Every citizen is perfectly free of the will of every other citizen, while all are equally subject to the laws. Among us no one can exercise any authority by virtue of birth. All start equal in the race of life. No man is born a legislator. We are not bound by any laws but those to which we have consented. We are not called upon to pay our money to support the idleness and extravagance of court favorites. No burdens are imposed on us, but such as the public good requires. No enormous salaries are received by the few at the expence of the many. No taxes are levied but such as are laid equally on the legislator and private citizen. No man can be deprived of his life, liberty, or property, but by the operation of laws, freely, fairly, and by common consent previously enacted.

' The liberty of the press is enjoyed in these states, in a manner that is unknown in other countries. EACH CITIZEN THINKS WHAT HE PLEASES, AND SPEAKS AND WRITES WHAT HE THINKS. Pardon me, illustrious Washington! that I have inwardly rejoiced on seeing thy much-respected name abused in our newspapers. Slanders against thy adamant character, are as harmless as pointless arrows shot from broken bows; but they prove that our printing presses are free. The doors of our legislative assemblies are open, and the conduct of our state officers may be safely questioned before the bar of

* See Analyt. Rev. Vol.

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the public, by any private citizen. So great is the responsibility of men in high stations among us, that it is the fashion to rule well. We read of the rapacity, cruelty, and oppression of men in power; but our rulers seem, for the most part, to be exempt from these vices. Such are the effects of governments formed on equal principles, that men in authority, cannot easily forget, that they are the servants of the community over which they preside. Our rulers, taken from the people, and at stated periods returning to them, have the strongest incitement to make the public will their guide, and the public good their end.

‘ Among the privileges enjoyed by the citizens of these states, we may reckon AN EXEMPTION FROM ECCLESIASTICAL ESTABLISHMENTS. *These promote hypocrisy, and uniformly have been engines of oppression.* They have transmitted error from one generation to another, and restrained that free spirit of enquiry which leads to improvement. In this country no priests can decimate the fruits of our industry, nor is any preference, whatever, given to one sect above another.

‘ Religious freedom, banished from almost every other corner of the globe, has fixed her standard among us, and kindly invites the distressed from all quarters to repair hither. In some places fire and faggot await the man who presumes to exercise his reason in matters of faith. In others a national creed is established, and exclusion from office is inflicted on all, however worthy, who dare to dissent. In these happy states, it is a fundamental constitutional point, “that no religious test shall ever be required as a qualification to any office or public trust.”

‘ The experience of eighteen years, has proved that this universal equality is the most effectual method of preserving peace among contending sects. It has also demonstrated, that the church and state are distinct societies; can very well subsist without any alliance or dependence on each other. While the government, without partiality to any denomination, leaves all to stand on an equal footing, none can prove successful, but by the learning, virtue, and piety of its professors.’

Dr. R. goes on to represent it as one of the great privileges of his countrymen, that no individual, no party interest, no foreign influence, can plunge them into war. Exulting in the felicity of exemption from the horrors of the present war, he declares it to be the interest and the wish of America to preserve peace with foreign powers. He next describes the felicity of America in the rapid increase of its trade and population, in the upright and vigorous execution of its laws, and in its freedom from the burden and oppression of a standing army. A comparison is drawn between the american government and that of Great Britain, in which the preference is given to the former, on reasoning, which in America will, doubtless, be much more generally thought conclusive than in Great Britain. The author's concluding hints, respecting the necessity of providing for the general dissemination of knowledge, merit the attention of all nations.

P. 23.—‘ As our government rests on the broad base of the people, every exertion should be made to diffuse virtue and knowledge among them. The *uninformed* and *misinformed* are fit tools to subserve the views of the turbulent and ambitious. Ignorance is the enemy of liberty and the nurse of despotism. Let it, therefore, be our study to multiply

multiply and facilitate the means of instruction, through every part of our country.

This would be a safe and constitutional antidote to aristocracy. In these states, where the rights of primogeniture are abolished—where offices are open to all—where elections are frequent, and the right of suffrage is universal and equal; if we go one step farther, and give the poor the means of education, as well as the rich, our yeomanry can have nothing to fear from any man, or any association of men, however distinguished by birth, office, fortune or abilities.

Had I a voice that could be heard from New Hampshire to Georgia, it should be exerted in urging the necessity of disseminating virtue and knowledge among our citizens. On this subject, the policy of the eastern states is well worthy of imitation. The wise people of that extremity of the union, never form a new township, without making arrangements that secure to its inhabitants the instruction of youth and the public preaching of the Gospel. Hence their children are early taught to know their rights, and to respect themselves. They grow up good members of society, and staunch defenders of their country's cause. No daring demagogue—no crafty Cataline—no ambitious Cæsar, can make any impression on the liberties of such an enlightened people.

To France is assigned the task of defending republicanism by arms; but our duty is of a different kind. Separated by the wide Atlantic from the bloody dissensions of the old world, we should study to cultivate every useful art—to enjoy in peace with all mankind the numerous blessings which providence has thrown in our way—to transmit them to posterity, and to extend them to all within our reach. This ought to be the ambition of americans, and not to seek an enlargement of their dominion, or to build their advancement on the degradation of others.

To those who are interested in the protection, and desirous of the extension of british freedom, this will be an interesting publication.

ART. XL. *The Speech of Mr. Smith, of South Carolina, in the House of Representatives of the United States of America, on the Subject of the Reduction of the public Debt.* December, 1794. 8vo. 28 pages. Price 1s. Debrett. 1795.

The subject of this speech being interesting to many individuals, not only as a topic of general speculation, but as a personal concern, we shall give the substance of Mr. S.'s statements, relative to the american funds.

The actual amount of the american debt, as stated by Mr. S. in december 1794, was as follows:

§. 7.—Total of 6 per cent. stock, when the whole shall be subscribed	27,557,116
6 per cent. stock standing to the credit of certain states	2,345,056
	<hr/>
Total of deferred stock	29,902,172
Total of 3 per cents. about	14,951,036
	<hr/>
Total of domestic debt	20,000,000
	<hr/>
Total of domestic debt	64,853,208
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	Of

Of the above sum 2,500,000 dollars are registered as unsubscribed debt; and 2,265,022 are the property of the sinking fund, but subject to redemption.

The surplus of revenue at the close of 1794 is stated at 842,425 dollars; and at the close of the year 1795, the probable surplus is estimated at 700,000, after discharging out of the revenue of that year 1,122,569 dollars. Hence it is evident, that there will be a surplus adequate to the discharge of the 598,043 dollars, which the government has reserved to itself a right of redeeming in the year 1795.

The probable revenues of the state for a series of years, in case of continued peace, are laid down as follows:

P. 12.—The existing revenues arise from the following sources, and are estimated in round numbers, at the following sums, viz.

Import and tonnage,	-	-	5,500,000
Excise,	-	-	400,000
Carriage tax,	-	150,000	
Sugar and snuff tax,	-	90,000	
Auction tax,	-	40,000	
Licences for retailing wines, &c.	-	100,000	
			<hr/> 380,000
Surplus of dividend on bank stock and post office,	-	-	70,000
			<hr/> 6,350,000

* The charges which will probably exist for a series of years, may be estimated as follows, viz.—

Civil list,	-	500,000
Interest on foreign and domestic debt,	3,100,000	
Military establishment, including pensions,	1,500,000	
Naval ditto,	-	400,000
Interest on temporary loans,	-	100,000
Light-house establishment,	-	24,000
		<hr/> 5,624,000
Surplus	-	726,000
		<hr/> 6,350,000

* The result of the above comparative view of our permanent revenues and expenditures, which is obviously to a certain extent conjectural, exhibits a surplus of above 700,000 dollars, which will furnish more than the requisite sum for the annual redemption until the year 1801, when, as already shewn, further sums will be wanted, to meet the deferred debt.*

Mr. S. goes on to show the expediency of keeping all the present revenues in existence for a period commensurate with the debt; he recommends the employing of the annual surplus of revenue in the purchase of the public debt; but discourages the sale of the western lands before a peace is announced with the indian tribes. The measure of providing a regular surplus for the purchase of the debt is thus forcibly recommended.

P. 18.—' Would not the annual purchase of the debt greatly accelerate the extinguishment of that *curse*, as it has been so emphatically called, that *scurge* of nations, that parent of excises, the horror of a free people, that rallying point of the factious, that vital nourishment of the clubs, the standard of the anarchists, and bug-bear of the ignorant? Shall we trifle with such a foe, when we have in our hands the means to subdue him? Shall we throw over this monster only a flimsy net-work, which he will break through in a few years, when we have the power to chain him down for ever? Shall we administer only tampering medicines for this great state malady, as it has been termed, when we can perform a radical cure? Shall we exhibit ourselves as state empirics, playing mountebank tricks with this deep rooted distemper, this cancer on the body politic, when we hold the proper remedy to extirpate it? Shall we be mere dabblers in a matter of so much lasting importance to the energy and prosperity of the nation? No, sir, let us seize with ardour on this occasion; let us with avidity embrace the opportunity which a kind providence, and the wisdom of our public administrators, has afforded us of striking at the root of this national evil; let us improve all the means which the virtuous acquiescence of our fellow-citizens has set before us, to liberate our country from a debt, which, though honourable in its origin, wise in its modification, and just in its principle, cramps our natural energy, enfeebles our means of defence, and absorbs those resources which, with proper application, would render us at all times a valuable ally, and a formidable enemy. Let us avail ourselves of the present era of peace and prosperity, to lay a solid foundation for our future grandeur. A few years more of such times, and we shall have so far cut down that debt, which now exhausts one half of our revenues, as to be enabled, with the existing taxes, to equip a considerable fleet, to be fortified against any invasion, and to have a military strength which will set at defiance any nation which may be so rash as to quarrel with us.'

In conclusion, Mr. S. makes an observation, which places the state of America in a light of enviable comparison with the burdened nations of Europe: he observes, [p. 27] ' that from the calculations which he held in his hand, it appeared that from the mere operation of the redemption fund, the present 6 per cent. debt would be paid off in less than 23 years, and the deferred in less than 29; there would then remain only the three per cent. and foreign debt; but the combined operation of the sinking fund would greatly accelerate the discharge of the whole, and should the legislature think proper to encrease our revenues by new taxes, we might soon expect to see a complete discharge of the debt. At all events, says Mr. S. it will be a consolation to us all, as we grow old, that the older we grow the nearer we approach that happy period, when our country, liberated from its burdens, shall rise with a vigour and elasticity, which will protect our liberties from every external aggression, and preserve to us, and perpetuate to our posterity, every internal blessing.'

A table is added exhibiting a plan for the reduction of the six per cent. stock of the United States, agreeably to the right reserved to the public in the act making provision for the debt of the United States.

B. D.

EDUCATION. BOOKS FOR YOUNG PERSONS.

ART. XLI. *Remarks on the Education of Attornies, designed to promote a Reform in the inferior Order of the Profession of the Law.* 8vo. 86 pages. Price 2s. 6d. Dilly. 1794.

THE author pays many compliments to the present chief justice of the court of King's Bench, on account of his readiness to discountenance the malpractices of the low retainers of the law. He laments, that 'ignorance and an illiberal mind are as prominent features in the professional character, as irregularity of practice;' and he recommends, 'that articles of clerkship be abolished;—that persons designed for the profession, instead of paying a premium to an attorney, should pay him an annual sum; and that there should be no more restriction from changing an office, than from changing a school.'

We applaud the efforts here made, to render the situation of an attorney more respectable; but the laws themselves must be simplified, before the lawyers cease to be the objects of animadversion.

ART XLII. *Plutarch's Lives abridged; in which the Historical Parts are carefully preserved, and the Comparisons of the respective Lives accurately delineated. Calculated for the Instruction of Youth.* By Elizabeth Helme. 8vo. 774 pa. Pr. 9s. bound. Scatcherd.

To expatiate on the value of Plutarch's Lives would be idle declamation. Every one knows, that they are a valuable treasure of historical information. As an accompaniment to the regular historians of Greece and Rome, they will be read by young people with great advantage. The editor of the publication now before us is, however, of opinion, that these lives would be better adapted to the purpose of general instruction in an abridged form, than in the heterogeneous state in which Plutarch has left them. Particulars of heathen mythology, superstitious tales, and other subjects foreign to the public actions of the celebrated persons of whom the author treats, are, she remarks, blended with the narrative:—to detach the historical part of the work from the miscellaneous matter which renders it so voluminous, and thus furnish young persons with a regular course of narration, appears to have been the editor's design. In some respects, such an abstract may perhaps be preferable to the whole work; it requires less time for the perusal; it is comprised in a cheaper volume; and by tying down the young reader's attention to historical facts, may store them more methodically in his memory. But there are other points of view, in which the preference is due to the original form of this work. The author's miscellaneous digressions often contain curious information respecting ancient manners or opinions, amusing anecdotes, or ingenious and useful observations. Such digressions are so pleasing to young readers, that we question whether the great popularity of this work has not been very much owing to this circumstance. For these reasons, it would, perhaps, have been better, if a volume of the principal, and more interest-

ing lives had been selected, and given entire, for the use of schools, than that the whole series of lives should have been abridged. We are of opinion, too, that the editor would have better consulted the gratification and improvement of her young reader's taste, if she had closely followed the elegant translation of the Langhorne, instead of varying from it, and often from her author, by a kind of loose paraphrase of her own, or by adopting a bald phraseology, and incorrect rendering, from the motley translation, to which Dryden gave the sanction of his name, but which was, as he himself acknowledged, executed by almost as many hands as there were lives. On the whole, we cannot think, that this abridgment ought, in the instruction of youth, to supersede the use of that entire and correct translation of Plutarch's lives, of which the english public is already in possession.

ART. XLIII. *Tales of Instruction and Amusement. Written for the Use of Young Persons.* By Miss Mitchell. In Two Volumes. 12mo. 445 pages. Price 5s. sewed. Newbery. 1795.

THESE small volumes, entirely of the moral kind, are intended, by the help of short and simple stories, to inculcate upon young persons lessons of prudence and virtue. The tales are not of that romantic kind, which carry the reader beyond the walks of experience and real life, into an ideal world of fiction. They, for the most part, relate incidents which may easily be conceived to happen in the ordinary situations of human beings, and of which it requires no extraordinary stretch of fancy for the reader to imagine himself a spectator. The language in which they are related is neat, unaffected, and better suited to the class of readers for whose use they were written, than if it had been wrought up into higher elegance. A few inaccuracies have escaped the writer; such, for example, as applying the term *enumerate* to a single object, and making use of the active verb *lay*, for the neuter *lie*; which we notice, because, in books for children, verbal errors ought to be avoided with the utmost caution. Notwithstanding a few trifling faults of this kind, the publication is on the whole well written; and may be properly recommended as a pleasing and useful present to young people. Each piece has it's own proper moral, which is commonly inculcated in the preceptive form, as well as by the example of the tale. Many of the stories are adapted to correct the faults or imprudences, into which young persons are apt to fall; such, for example, as selfishness; idleness, petulance, envy, falsehood, arrogance, cruelty, conceit, breach of confidence, &c. Others are intended strongly to impress the mind with a sense of the importance of virtue, the necessity of prudence, the pleasures of benevolence, and the advantage of the early use of reason in the conduct of life. Among the pieces of superiour merit, we shall particularly mention one, on the advantages attending those intellectual and moral acquirements which furnish resources for any change of situation; another intended to correct the propensity to talkativeness, and a fondness for disclosing secrets; and a third, in which an english youth, named Gustavus, falls into the hands of Omli, a generous indian,

indian, with whom he forms a friendship. A striking passage from this story we shall transcribe.

Vol. II. p. 130.—“Several years rolled away whilst Gustavus was an inhabitant of these mountains; during which time his affection for Omli had daily increased. He found in him all that could interest or endear: he was liberal, affectionate, and humane. Gifted by nature with an understanding the most comprehensive, and possessing a desire of knowledge which made him excel in whatever he was taught; he had learned the english language of Gustavus, and was frequently amused with his description of England, its customs, and manners, so different to those of his own nation. When he heard of the magnificent palaces, splendid equipages, and the thousand superfluities which wealth demands, he would say, “Thus it is the Europeans become unjust. Those who multiply their wants only increase their cares, whilst thousands must labour for their pleasures: this breeds discontent. Few like to spend their lives in acquiring what they know they shall never enjoy: nor has any one a right to expect such a sacrifice of his fellow creatures. The venerable man, under whose care I spent my youth, always taught me that he who was able to defend his country from her enemies, and to procure for himself the necessaries of life, was a being most worthy the favour of the gods. Never,” said he, “imitate the conduct of those who are become the destroyers of your country. They will talk to you of luxury, but this luxury is only another word for injustice. He who multiplies his wants beyond his power of gratifying them, must live at the expense of others; and whilst he finds it easier that others should labour for him, than that he should labour for himself, his only wish is to live in indolent enjoyment. To secure this, riches are necessary: then comes tyranny, oppression, and a thousand vices. Some must be impoverished ere he will be rich: if he lives in idleness, others must be bowed down by labour; and when the majority of the people are oppressed, that a few may riot in plenty, destruction must be near at hand. A nation thus circumstanced is fast hastening to decay. None taste of happiness: the poor sigh for wealth; the rich for content; the labourer for rest, and the indolent for enjoyment. All will repine from different motives, and whilst each wishes for happiness, none will acknowledge that luxury is the cause of his misery. But to this fiend may be attributed half the calamities of the human race: it was this that taught the Europeans avarice, and first led them basely to invade our country. Such,” continued Omli, “being the sentiments which I early imbibed, you will not wonder that I consider your refinements as the harbingers of injustice, your splendour as a robbery of thousands, and your costly decorations, and splendid attire, as useless glitter, and idle parade.”

ART. XLIV. *Elements of Astronomy and Natural Philosophy, with a concise System of the Geography of Europe, &c. and Map of the same. To which is added, a Mental Tablet, the Whole selected from the best Authors, for the Improvement of Youth, to assist their early Inquiry,*

and to form their Minds to Science and Virtue. 12mo. 150 pages.
Price 1s. 6d. stitched. Sael. 1795.

THIS compilation is much too superficial for a book of elementary instruction. The part which treats of astronomy is very short, containing only the most common articles of information; and that on natural philosophy gives scarcely any information at all. The author is amusing his young readers with scraps of poetry, when he ought to be giving them knowledge. The geographical part is fuller than the rest, but in many particulars materially deficient. What the editor calls a *Mental Tablet* contains only a small number of chronological and biographical dates, injudiciously selected.

D. M.

MISCELLANEOUS.

ART. XLV. *Essays, Tales, and Poems*, by T. S. Norgate. Crown 8vo. 247 pages. Price 4s. in boards. Norwich, March; London, Rivingtons. 1795.

THE public is here presented with a pleasing miscellany of original pieces in prose and verse, some of which are addressed to the intellect, others to the imagination. In the former, the reader will find strong traces of an inquisitive, well informed, and liberal mind;—in the latter, he will observe many proofs, that the author possesses, in a considerable degree, facility of invention, vigour of fancy, and command of language. This writer is not to be placed among the servile herd of imitators. He gives free scope to his conceptions, and though sometimes a little eccentric, is always ingenious, and often entitled to the praise of originality.

The argumentative pieces contained in this volume are four; on emigration; on the probability of a future state of existence to animals and vegetables; on the reign and character of queen Elizabeth; and on the cultivation of waste lands. The effects of emigration, with respect to the country emigrated from, the country emigrated to, and with respect to the two countries considered together and the world at large, are in the first essay judiciously and fairly stated. The objection against emigration, from the idea of a debt of gratitude to our country, is thus refuted.

P. 23.—'Our country is to the world at large, what a city or a county is to our country; and we should smile at the childish attachment of any man to the particular spot of ground in which he happened to be born; who would not emigrate from his native hamlet to a neighbouring village; who would not fly from the tyranny of his own corporation town, to enjoy a greater share of independence in some other. But the principle is exactly the same: and I would ask, what other difference than the distance can be pointed out, between crossing a river which divides two counties, and an ocean which divides two kingdoms? The world itself is but a state, of which the different continents, empires, and kingdoms that compose it, are so many counties, towns and boroughs; compared to the vast empire of the solar system,—the very world is but a hamlet.

'The obligations which a man is under to his native town, are perhaps greater in proportion than those which he is under to the rest

rest of his country; he can quit the one without danger of reproach; let him but emigrate from the other, he is a coward, a deserter, and every thing which the most invective obloquy can conceive.

But the word "obligation" is wretchedly prostituted or misapprehended with regard to our country, "that we have breathed her air, and been received into her bosom seems no great matter of obligation; it is rather a debt owing to the author of nature, than to her: the nurture and education we have had are the gifts of our parents. We have been protected by the public force; but of this force, we ourselves, either by our persons or our contributions, have formed a part; and if we have only been secured in the enjoyment of such advantages as the labor of our head or hands might reasonably entitle us to, we may fairly be reckoned to have balanced accounts with our country *." But in another part of the same letter, Dr. Aikin pertinently asks, "Does not country comprehend all those individuals, to whom we lie under every obligation that one human being can incur to another?" Here, indeed, is a different subject; but these obligations and these attachments to individuals will undoubtedly operate in proportion to their force; if they are weak in themselves, their operation will and ought to be so.

I shall conclude with observing (however dissonant may be the observation to the ear of patriotism) that the love of our country more generally requires to be repressed than encouraged. Were a band of Russian soldiers to have deserted from the army of the northern fiend, and panting for the liberty of Poland, to have joined the forces of Kosciuszko or Madalinski, and carried arms into the bosom of their own country—who is there with the common feelings of humanity, that would not have applauded such patricidal heroism? Our country can only have a right to expect defence, when the cause in which she is engaged is good; and to do good is a duty paramount and antecedent to all others.

The love of our own, frequently generates a despicable hatred against, and jealousy of, other countries; it has taught us with unparalleled impiety, to believe that the common parent of universal nature, has created an instinctive, inherent, and eternal enmity, between his common children, the inhabitants of this nation, and the inhabitants of a neighboring one.

I cannot take leave of this subject, without acknowledging that one circumstance has weakened my confidence in the arguments adduced to shew that the effects of emigration on the deserted country, are not so melancholy as is generally pretended; it is almost unnecessary to mention the venerable name of DOCTOR PRIESTLEY. But I forgot myself—from his mind, science beams on every quarter of the globe.

Quis desiderio, sit pudor aut modus
Tam chari capitis!

From the preceding passage we augur well concerning the liberality of this writer's political principles and spirit.

The inquiry concerning vegetable life is laboured with particular

Dr. Aikin's Letters to his son, lett. 27.

diligence,

diligence, and illustrated by several pertinent quotations. To show the probability that vegetables are endued with sensation, the analogy between the organization of the animal and vegetable kingdoms is traced; and it is hence inferred, that the complexity of their organs would seem unnecessary and superfluous in a being totally destitute of sensation; and that, as the organs are similar, they were created for similar purposes. It is remarked, that the motion of vegetables, and the contraction of a detached muscle on the application of stimuli, cannot be accounted for on the same principle; the one being temporary, and owing to an external application; the other inherent, coeval with its existence, and taking place without such external application. The objections against the author's theory, from the want of a principle of self preservation, and of-locomotive power in vegetables, from our insensibility of our own vegetable life, and from moral considerations, are distinctly examined and refuted. Instances of instinct which cannot be accounted for by the action of stimuli, nor by a principle of attraction, are particularized: and it is concluded, that if vegetables enjoy happiness, for instance, at the season of impregnation, &c.; they must often endure misery, and that those, at least, whose misery in this world preponderates over their sum of happiness, will have the equilibrium restored to them in another. The ingenuity of these speculations we are more inclined to admit, than their conclusiveness. Indeed the author himself seems to hesitate upon the matter; for he concludes with the following apologetic quotation from Helvetius: P. 85.

“ Quelques unes de mes idées paroîtront peut-être hasardées. Si le lecteur les juge fausses, je le prie de se rappeler, en les condamnant, que ce n'est qu'à la hardiesse des tentatives qu'on doit souvent la découverte des plus grandes vérités: et que la crainte d'avancer une erreur, ne doit point nous détourner de la recherche de la vérité.”

The object of the author's strictures on the character of queen Elizabeth is to show, that the government of that princess was despotic; that her language to parliament was haughty, equivocal, and insidious; that her chastity was questionable; and that her conduct to Mary was in the highest degree injurious and cruel. In conclusion, the character of Elizabeth is, perhaps not improperly, condensed in these few words, she possessed the *summum jus*, but sullied it's purity with the *summa injuria*.

The essay on the cultivation of waste lands has lately appeared in a periodical work, entitled *The Cabinet*, and has been noticed in our account of that publication. It is here republished with considerable additions, and in it's present improved state forms one of the most valuable parts of the present volume.

The prose productions of fancy in this volume, are two tales, the one entitled *Le Solitaire*, in which a pleasing description of a tour among the lakes of Westmoreland and Cumberland is introduced; the other *Eugenius*, a romantic, but improbable story. Having in the former of these pieces described a cascade in Rydal park, with it's gloomy scenery, the author introduces the following elegant and tender lines: P. 92.

I.

‘ Here the mimic gloom of night
Shall oft my pensive steps invite,

Nor

Nor one unhallow'd thought obtrude;
 While from ev'ry passion free,
 I'll calmly sit and muse with thee,
 Sister of silence, Solitude!
 Shall my face beam with joy, my Eliza, ah never!
 Thou'rt gone, and the peace of my mind—ah for ever!

II.

• Hope cannot smile on me, relief,
 Nor hush the heavy sigh of grief,
 Lone wand'rer of this darksome scene!
 But here with sad and swollen eye,
 I trace the stream that trickles by,
 Responsive to my tears I ween:
 Shall joy beam on my face then, Eliza, ah never!
 Thou'rt gone, and the peace of my mind—ah for ever!

III.

• Eliza, thou with tend'rest care,
 Sooth'd the brow of dark despair,
 When here thy trembling form I bore;
 Alas! the mournful village-bell,
 Proclaim'd the sad and solemn knell,—
 Child of my soul, thou'rt now no more!
 Shall joy beam on my face then, Eliza, ah never!
 Thou'rt gone, and the peace of my mind—ah for ever."

This specimen will give our readers no unfavourable idea of Mr. N.'s poetical talents. In the same piece is introduced a beautiful ode to the blind bard of Llangollin. Of the pieces of poetry at the close of the volume some have a singular mixture of humour and sentiment, which, though by no means imitations, we could not read without recollecting some pieces of the same kind among the multifarious productions of Peter Pindar, esq. The two principal pieces of this colour, are an Ode to a Spider, and an Ode to Snugness; we are more pleased with the former than the latter, in which we think the character of this new personage, *Snugness*, is not very happily conceived. Our author is most successful in pieces of the impassioned or plaintive kind. With several of these we have been much delighted, particularly with a song entitled Despair, an Ode to Sleep, and the following truly poetical lines.

P. 211—' MADNESS, WRITTEN ON A CLIFF AT CROMER.

• Hush, hush, Eliza—hush my love, nor 'wake
 With heedless step, yon melancholy form
 In moody trance that sits—let no rude noise
 Invade the solemn silence of his soul!
 Mark his wild front, Eliza, and his brows
 That o'er twin glaring eye-balls grimly roll.
 Lift—how the bleak winds whistle round his head,
 Lash his grey locks, and chill his feeble form!
 'Tis MADNESS 'self, that sighs the live-long night,
 And to the pale moon pours his sorrowing song!
 • 'Twas erst, an aged ghost embroil'd the night,
 When Julia, 'midst the sinking seamen's howl,

Alone

Alone was silent—was alone resign'd—
And in a world of waters made her grave.
The shatter'd vessel sank—This wretch escap'd,
And no one liv'd to tell the fearful tale,
Save his lorn self!
But ever since, on yonder cragged cliff,
When night rolls darkness from her hundred hills,
Bereft of reason, this poor piteous soul
Stalks fearless on the brink, and calls for Julia!
Sometimes, when heaven and earth should seem convuls'd;
Where ev'ry toughest oak lies cleft in twain;
When the rough breakers climb against the rock,
And drink the ragged splinters as they burst;
This child of phrenzy loves to sit alone,
Weave the light sea-weed for his Julia's brow,
Or careless, scatter round the silv'ry sand.
And oft I've seen him too, in horrid joy
Play with the forked light'ning's deadly flash,
And with wild step to the deep thunder dance.

* Sometimes, when silence settles on the sea,
And peaceful billows rock the world to sleep;
With bosom bare, and haggard eye, pale cheek,
And all the dread accompaniments of woe,
He tears his flesh—huris the astonish'd flock
Down the deep beach—and with ungrateful tooth
He gnaws the staff that sav'd him from destruction!*

* See, see, Eliza—now he bends his knee—
Now he calls Julia—now again he runs
To clasp a phantom—see how with fond embrace
He kisses it—and now, my love, he's happy!
Ah! he starts back—and with an anger'd arm
Beats the insulting blast—he feels, alas!
That every fairest form eludes his grasp,
That every Julia—is an empty wind!

* Poor soul! thou hast no interval of peace;
For at the noon of night, when wearied age
And love-sick youth lay in the lap of sleep
Their languid head, thou stalk'st alone, and pour'st
Thy mournful accent to the list'ning winds!
Or should thy restless brain, with ranting tir'd,
Be lull'd one moment to forgetfulness,
The next is harass'd with tormenting dreams,
So black, so frantic, and so deadly wild—
They mock imagination to conceive!

* Come, come, Eliza, let us quit this dark,
This melancholy scene; let us retire
To our own peaceful hermitage, my love,
And to the God of reason pour our praise.*

We must add a few stanzas, which for their chaste simplicity, and soft melody, we think entitled to high commendation: P. 213.

TO SUSAN.

I.

' Ah, Susan! guard thy tender heart
From flattery's soft delusive song,
Nor let the voice of truth depart
Unheeded from an artless tongue.

II.

' No tale have I to charm thine ear,
No eloquence, alas! have I;
My tale is but a simple tear,
And all my eloquence—a sigh!

III.

' But I've a cottage in the vale,
With quiet and with plenty blest,
Where oft I hear the stranger's tale,
And welcome ev'ry wand'ring guest.

IV.

' There would I nurse thine aching head,
When old and feeble thou art grown;
And when thy beauty shall have fled,
Would love thee for thy worth alone.

V.

' Then Susan, calm this brow of care,
Nor let me thus in sorrow pine;
Believe me, thou wilt never share
A soul so full of love as mine.'

The author has given, in harmonious verse, a few translations from the *Kisses of Bonifonius*. In two or three instances we have remarked, in the course of these pieces, a disposition towards playful conceit, as in the expression, the *rheumatic* influence of a heavy stick. We observe too, in the *Essay on Emigration*, the word *manufactory* inaccurately used for *manufacture*.

We mention these trifles not to depreciate the merit of the work, but because we are persuaded that every good writer thinks himself obliged by the remarks of candid criticism. O. S.

ART. XLVI. *Scraps, or Essays, serious and comic, in Prose and Verse.*
By a Cantab. 8vo. 57 pages. Price 1s. 6d. Cambridge, Lunn;
London, Ballard. 1795.

We are sensible, that it is the duty of criticism to foster infant genius; and we should be loth, by any unnecessary harshness of censure, to discourage the first feeble flight of an unfledged muse, and drive her back to her nest. But in the present publication, we must confess, we find very little indeed, on which the most indulgent critic could bestow the meed of praise. The pamphlet is truly a collection of scraps. If the prose pieces were written as academical exercises, the tutor, if he gave the writer much commendation, must have been very kind. If the verses were written for the amusement of the author's college-friends, they must have been easily pleased, or much addicted to flattery, if they urged him to publish them. The first
poetical

poetical piece is more likely to turn the stomach, than to raise a laugh: it has Swift's nastiness, without his wit. The following lines are a fair specimen of the poetry.

P. 43.—⁶ ADDRESSED TO ^{*} WRANGLERS.

⁶ If tagging, head-ache, loss of sight,
The restless day, the sleepless night,
Repay your anxious pains;
Let me in college drink my glass,
With friends around me, toast my lass,
And quiet keep my brains.

⁶ You teach dull blockheads, mad brain'd youth,
And hammer in *scholastic* truth,
Or drink your pupil's wine;
While I the morning walk pursue,
The stream meandering, distant view,
What pleasures equal mine!

⁶ In truth you every joy reject,
You rosy health and dress neglect,
And celibacy prove;
Whilst I with ev'ry decent care,
Appear the gent, protect the fair,
And taste the sweets of love.'

Among the prose pieces we meet with none, which our readers would thank us for transcribing. The subjects are, 1. On resolution, to show that it is a necessary quality in the pursuits of study. 2. On image-worship, in vindication of the practice of using images in aid of devotion. 3. On the advantages of a prudent marriage, advising indiscreet husbands to give up the management of their concerns to their wives. 4. On religious controversy; intended to load controversialists with the blame of all the bigotry and superstition, ignorance and folly, which have prevailed with regard to religion. 5. On the command which a man should acquire over taste, with respect to eating and drinking; in which the writer, though he allows that health is improved by occasional indulgence, condemns the rude practice of *forcing* persons to drink by 'threats of *drenching*, or turning out of the room,' or 'quizzing the decliner in all the latitude of ill-breeding: practices, it seems, while *alma mater* takes her daily nap, not unfrequent in the university. 6. On punishments; showing that they ought never to be accompanied with cruelty. 7. On the capacity of children; admiring their smartness in asking questions. Beside the pieces of poetry already mentioned, there are, among these scraps, an Ode on the Amputation of a cat's tail, a parody on Gray's ode on the death of a favourite cat; an ode to miss D.; an epistle to a friend after the intermission of correspondence on his part for four months; and a few small pieces under the titles of epigram, enigma, and epitaph.

D. M.

⁶ * Wranglers are those, who by an intense course of mathematical application procure to themselves greater credit in the senate-house, than the majority of their fellow bachelors. The study of natural philosophy is well worth the most serious attention, but speculations on a, b, c, x, and y, are fit only for those, whose skulls would with a cannon ball exemplify the third law of motion.—Vide *Jebbe's Newton*, p. 3.

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LITERARY

LITERARY INTELLIGENCE.

HISTORY OF ACADEMIES.

ART. I. Copenhagen. *Det Kong. Danske Landhusholdings Selskabs Skrifter, &c.* Memoirs of the Royal Danish Economical Society. Vol. IV. 8vo. 580 pages. with plates. 1794.

The preface contains a history of the society from 1774 to 1779: after which follow six essays. 1. On the native productions of the animal and vegetable kingdoms in Iceland, which especially deserve encouragement: by Olaus Olavius. 2. On the method of making and keeping cyder and perry: by J. G. Vothmann. 3. On the best method of obtaining hops in their full strength: by Christ. F. Schmidt. These three are prize essays. 4. Collection of economical essays and instructions, published by the society in the danish calendars, from 1782 to 1791, revised, with notes. 5. On the true situation of East Greenland: by H. P. von Eggers [see our Rev. Vol. xx, p. 109]. A prize essay. 6. On brandy, and particularly it's benefits and injury to men and states: by Dr. Rud. Buchhave. In this Dr. B. shows the great injury done by a free use of spirituous liquors, partly from a comparison of the diseases and deaths at Copenhagen with those of several other capitals.

Jen. Allg. Lit. Zeit.

ART. II. Copenhagen. *Skrifter af Naturhistorie-Selskabet, &c.* Memoirs of the Society of Natural History. Vol. III. Parts I, II. 8vo. 410 pages. 28 plates. 1793-4.

In Part I. of this volume we have 1. Three essays by C. F. Schumacher. A description and analysis of a heavy spar; remarks on the *bobartia zeylanica*, L., with a plate; and a description and figure of a nondescript insect: *attelabus longimanus, pedibus anticis elongatis incurvatis, femoribus intus gibbis bispinis*. 2. A description of a new genus of bivalves, and of the linnean genus *mya*: by Mr. Spengler. Of the former, which he terms *chæna*, Mr. S. describes four species. The *mya* he divides into two genera, with prof. Rezius; *mya* and *unio*; and he describes fifteen species of the former, of which seven are new: *m. anserifera*, and *papyracea*, from Nicobar; *lactea*, from Guinea; *donacina*, from the South-Sea; *norvegica*, from Drontheim; *siliqua*, from Newfoundland; and *rostrata*, which is very rare. *Anserifera*, *norvegica*, and *rostrata*, are figured. Linnè knew only two species of *uniones*; but Mr. S. mentions thirteen, beside a variety of *margaritiferus*. Two of them, *gibbus* and *testudinarius*, from Tranquebar, are new: and Mr. S. has a remarkable petrification of the *auricularius*, or east-indian mother-of-pearl muscle, found in a sandstone mixed with clay and mica, at Underseen in Switzerland. 3. On the origin of animalcules of infusion, and the putridity of water: by P. C. Abilgaard. Mr. A.'s conjecture, that the putrefaction of water is owing to these animalcules, is very probable, and supported by the application of means to remedy it. Indeed the paper is very interesting, though not absolutely decisive of the point. Two new animalcules,

vorticella punctata and *kerona ostoceros*, discovered in the course of Mr. A.'s experiments, are here figured and described. 4. Descriptions and figures of two new animalcules of infusion in the waters of Denmark, *cercaria varicans* and *burjavia rostellata*: by the same. 5. On some apparently self-generating polypi: by T. Rothe. 6. Description of some hitherto unknown species of *robria*: by prof. sir P. C. Thunberg. This is properly a more accurate description of the whole genus, first adopted by prof. Vahl, with five new species from the south of Africa. Nine are figured. 7. On norwegian petrifications: by Mr. Strom. In Norway there are but few. 8. Description of the *holocentrus lenti-ginosus*, a new species of fish: by prof. Vahl. It approaches nearest to *perca* and *bodianus*, and was caught at the Isle of France. 9. Continuation of the correspondence between captain Borne and T. Rothe, on the basaltés at Faroe. This is illustrated by elegant plates. 10. On entomological writings: by J. C. Fabricius. This is principally a criticism on Schneider's magazine [see our Rev. Vol. xii, p. 471], with some useful general precepts. 11. Extracts from Paulson's journal on a tour to Iceland, in may, june, and july, 1792. These contain interesting observations on the natural history, meteorology, and cultivation of the country; with a circumstantial description of the territory round Thingvalle, where the general tribunal is annually held. At the last earthquake, in 1709, the middle region of the country sunk two feet or more, and since innumerable clefts in the earth have been discovered, with several warm springs, where there were none before.

Jen. Allg. Lit. Zeit.

MEDICINE.

ART. III. *Italy.* F. Vacca Berlinghieri, prof. of surgery at Pisa, has written a pamphlet against the brunonian system; and a History of Medicine has been published at Naples, in which Brown is attacked, they say with much acumen. The italian physicians accuse those of Germany with being too ready to adopt the doctrines of Brown; but certainly without reason: for in Germany they are little known, and understood by very few; the physicians there have recourse to the durable and diffusible stimuli not without fear and trembling, and when they venture to prescribe them, they correct their effects by the application of debilitating powers. Out of Milan and Pavia Brown has only a few scattered friends; and even in these places he has many enemies: insomuch that the government has issued orders, that no professor or lecturer shall attempt to teach the brunonian system, and the students are commanded to learn nothing but what is delivered by their teachers. In the mean time Dr. Vincent Solenghi, a very skilful physician at Rome, is employed on a translation of Brown's Elements, with observations and additions; and Dr. Dell'U, one of the first brunonians in Pavia, who has already performed many important cures, is writing a system of physiology on the brunonian plan, which will be followed by other works of a similar complexion.

ART. IV. *Hanover.* *Ideen zur Diagnostik, &c.* Diagnostical Sketches. Imparted to observing Physicians by J. Ernest Wichmann. Vol. I. 8vo. 212 pages. 1794.

This work promises to be a valuable addition to the medical library; as nothing is of more importance to the art of physic than observations

on the diagnostics of diseases taken from nature; and Dr. W., who is a judicious practitioner, gives us only what he has himself seen, and tells wholly on experience. Beside distinguishing diseases apt to be confounded, Dr. W. intersperses throughout his work practical reflections, and pathological dissections.

Jen. Allg. Lit. Zeit.

PHARMACY.

ART. V. Gottingen, *J. Fried. Gmelin Grundriss der Pharmacie, &c.* J. F. Gmelin's Elements of Pharmacy. For the Use of his Lectures. 8vo. 493 pages. 1792:

In this text book the industrious author has availed himself of every new discovery and improvement in the preparation of medicines, but of their use he says nothing, as being foreign to his plan.

Jen. Allg. Lit. Zeit.

ART. VI. Berlin. Dr. Hermbstädt has published a System of Experimental Pharmacy. *Grundriss der Experimental Pharmacie*, in 2 vols., which we notice in order to observe, that it has all the defects of his System of Chemistry [see our Rev. Vol. xii, p. 468].

NATURAL PHILOSOPHY.

ART. VII. *Leipsc.* Prof. Hube has finished his course of Natural Philosophy [see our Rev. Vol. xvi, p. 352, and xviii, p. 468] in a third volume, which was published last year.

NATURAL HISTORY.

ART. VIII. *Memoire sur la Source des Carres de Savoniers, &c.* Memoir on the Spring of the Caverns of Savoniers, near Tours, holding in Solution native Lime, and forming Depositions analagous to those of the Baths of St. Philip in Tuscany; discovered by Gillet-Laumont.

Journal de Physique.

This spring flows out of a quarry made in a coarse lime-stone rock mixed with shells, and appears to be copiously impregnated with lime in a caustic state, which it deposits on coming into contact with the air, a film being generated on it's surface, as on that of artificial lime-water.

ART. IX. Bassano. *Zoologia Adriatica, &c.* Adriatic Zoology, or a Descriptive Catalogue of the Animals of the Gulph and Fens of Venice; to which is prefixed a Dissertation on the Natural History of the Gulph; with Essays and Observations, Physical and Economical: by Ab. Jos. Olivi. 4to. 344 pages. 9 plates. 1792.

This will be an acceptable present to the natural historian, as it is far more copious than Donati's Natural History of the Adriatic, published in 1750. The plates are of non-descripts, and are well executed. This is only the first part of the work.

Jen. Allg. Lit. Zeit.

ART. X. Berlin. *Ph. Carolini's Abhandlung über die Erzeugung der Fische, &c.* P. Carolini's Essay on the Generation of Fishes and Crabs,

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Crabs,

Crabs, translated from the Italian. With Remarks by E. A. W. Zimmermann. 8vo. 192 pages. 3 plates. 1792.

The valuable work of C., which throws so much light upon an obscure subject, has not gone through the hands of a Z. unimproved.

Jen. Allg. Lit. Zeit.

BOTANY.

ART. XI. Paris. C. L. L'Heritier *Geraniologia, seu Erodii, Pelasgonii, Geranii, Monsoniæ, & Grieli Historia, Iconibus illustrata*. Folio. 44 plates. 1787-1788.

These excellent plates were not published in reality till 1792, and the text is yet to come.

Jen. Allg. Lit. Zeit.

MINERALOGY.

ART. XII. *Analyse d'une nouvelle Espèce de Mine de Cuivre, &c.* Analysis of a new Species of brilliant, antimonial, phosphorated, white Copper Ore, scattered here and there amongst a martial, blackish, earthy Copper Ore, in sandy Grains, intermingled with a greenish cuprous Salt, in the Environs of Nevers: by Mr. Sage.

Journal de Physique.

This white copper ore contains, in 100 parts, of quartz 50, copper 24, water 6, marine acid 4, silver $\frac{1}{2}$. The remaining 15 $\frac{1}{2}$ consist of phosphorus, iron, and antimony, the respective proportions of which Mr. S. was not able to ascertain with precision.

The iron contained in this ore is sufficient to impart to it the property of affecting the magnetic needle.

ART. XIII. Halle. *Onomatologia nova Systematis Oryctognosicæ, &c.* New Nomenclature of a System of Mineralogy, in Latin, by J. Reinhold Forster, LL. M. and Phil. D. &c. 1 sheet imp. fol. 1795.

The difficulty of forming a systematical nomenclature is not small, and prof. F. offers us this attempt with great modesty. We approve his plan in general, though some names are exceptionable, and others perhaps might be improved. If this table be favourably received, the author intends it to be followed by a latin elementary treatise on the science of mineralogy.

Jen. Allg. Lit. Zeit.

POLITICAL ECONOMY.

ART. XIV. Buckeburg. *Versuch über die Pflicht der Menschen, jeden Blatterkrauken aus der Gemeinschaft der Gesunden abzusondern, &c.* An Essay on the Duty of Mankind to separate every one infected with the Small-Pox from the Sound Part of the Community, and thereby to eradicate the Small-Pox from every Village, Town, and City, in Europe; by B. L. Faust. 8vo. 32 pages.

Hufeland was, we believe, the first in Germany, who has attempted in modern days to effect an eradication of that scourge of mankind, the small-pox, by which four hundred thousand human beings are annually destroyed in Europe alone, and a much greater number probably are crippled, deformed, or languish out miserable lives in consequence of diseases brought on by it. That it's eradication was practicable,

practicable, he trusted not solely to argument to prove, but adduced facts from Haygarth [see our Rev. Vol. xvii, p. 152]. Mr. F., whose philanthropy is well known, now enters the same career, and strongly inculcates as a duty what others have been contented to recommend as prudential. In support of the practicability of the scheme he instances the plague and the leprosy, which are now unknown almost in Europe: and observes, that the number of smallpox houses to be erected can be no objection now, when the dark ages of Europe reckoned nineteen thousand lazaret houses for the separation of lepers, and France alone had two thousand of these. The expense he deems no object; as it would be nothing compared with what the disease now costs wherever it rages, and would decrease rapidly till it was annihilated by the destruction of the disease; not to mention the profit to the state of the labour of those, who in the present state of things are rendered for a time at least, and sometimes a considerable time, idle.

Jen. Allg. Lit. Zeit.

HISTORY OF PHILOSOPHY.

ART. XV. Leipzig. *Geschichte und Geist der Skepticismus, &c.* The History and Spirit of Skepticism, particularly as it concerns Morals and Religion: by Dr. C. F. Staudlin, Prof. of Div. in ordinary at Gottingen. 2 vols. 8vo. 876 pages. 1794.

We cannot term this work a complete and accurate history of skepticism, yet we must recommend it as a wellwritten performance, abounding in valuable materials and interesting remarks. On the life of Hume, and his writings, it is particularly full.

Jen. Allg. Lit. Zeit.

HISTORY OF LITERATURE.

ART. XVI. Altdorf. *Geschichte und Beschreibung der Nürnbergischen Universität Altdorf, &c.* History and Description of the Nuremberg University at Altdorf: by G. A. Will, Prof. &c. 8vo. 396 pages. 1795.

This is a well-executed fragment of literary history.

Jen. Allg. Lit. Zeit.

PHILOSOPHY.

ART. XVII. Nuremberg. *Allgemeines Repertorium für empirische Psychologie, &c.* The general Repertory of experimental Psychology, and the Sciences connected with it. Published by F. D. Mauehrt, Ph. M., assisted by several Men of Letters. 8vo. Vol. I. 369 pages. Vol. II. 358 pages. 1792.

An experimental knowledge of the human mind is unquestionably a study of the utmost importance, and most of the pieces in these two volumes are well chosen, and contain judicious observations. The criticisms on books are not equally valuable.

Jen. Allg. Lit. Zeit.

ART. XVIII. Jena. *Abriss einer Geschichte der Entstehung und Ausbildung der Religiösen Ideen, &c.* Sketch of a History of the Origin and Progress of Religious Notions: by Ph. Chr. Reinhard. 8vo. 372 pages. 1794.

The

The history of religion in general is undoubtedly one of the most important parts of the history of man, and Mr. R. is well qualified for the task of exploring it. We have not for a long time seen any thing more original than the introduction to this sketch, in which the author, finding from history the universal prevalence of religious notions of some kind, traces their origin to the general character of man, and discovers the cause of their variations in the different circumstances in which men have been placed. In the present sketch Mr. R. examines only the lowest steps of religion, ending with the popular mythology of the Greeks; though he gives us a tabular view of religion from its crudest notions to its highest degree of perfection. However, he promises us a fuller view of the subject.

Jen. Allg. Lit. Zeit.

ART. XIX. Tübingen. *Abhandlungen für die Geschichte und das Eigenthümliche der späteren Stoischen Philosophie, &c.* Essays on the History and Peculiarities of the later Stoic Philosophy, with an Essay on the Christian, Kantish, and Stoic Systems of Morality: by C. Ph. Conz. 8vo. 178 pages. 1794.

These essays are to be recommended as containing not a full view of the subject, but excellent reflections and remarks on particular points of importance. The works of Seneca, Epictetus, and Antoninus are particularly considered in them.

Jen. Allg. Lit. Zeit.

CLASSICAL LITERATURE.

ART. XX. Leipzig. *Kritischer Versuch über den Text des Platonischen Gastmals, &c.* A critical Essay on the Text of the Symposium of Plato, with an Investigation of some particular Readings in the three Manuscripts in the Imperial Library at Vienna: by Fred. James Baß. 8vo. 199 pages. 1794.

This is a valuable present to the classical scholar, from the pen of a young critic; who we hope will be induced, to give us at some future period a new and more correct edition of Plato's works.

Jen. Allg. Lit. Zeit.

ANTIQUITIES.

ART. XXI. Stockholm. *Göthiska Monumenter, &c.* Gothic Antiquities, collected and described by Pet. Tham. 1794.

Mr. T. has here described thirty-eight antiquities, of more or less importance, which are delineated on nineteen plates. The work is to be continued.

Jen. Allg. Lit. Zeit.

HISTORY.

ART. XXII. Vienna. *Geschichte von Tirol, &c.* History of Tirol, Part I, with a Map of Rætia, by Cassian Ant. Roschmann, Privy Keeper of the Archives of the Household to the Emperor. 8vo. 294 pages. 1792.

From the abilities for the investigation of history which Mr. R. has here displayed, and the importance of the history of the province of Tirol to that of the German empire, we are eager for the continuation of this important work.

Jen. Allg. Lit. Zeit.

ART.

ART. XXIII. Stockholm. *Historiska Sammlingar*. Historical Collections. Vol. I. 8vo. 416 pages. 1793.

This collection, made by lieut. col. sir C. Adlersparré, consists of original letters and records, of more or less consequence, taken chiefly from the royal archives.

Jen. Allg. Lit. Zeit.

TRAVELS.

ART. XXIV. Zurich. *Anleitung auf die nützlichste und genussvollste Art in der Schweiz zu reisen*, &c. Introduction to the most useful and advantageous Method of Travelling in Switzerland. By J. G. Ebel, M. D., with three Etchings, representing the whole Chain of the Alps. 2 vols. 8vo. 413 pages. 1793.

This is a very useful guide for those, who are disposed to travel through Switzerland on foot; a method highly recommended by Dr. E. in every point of view.

Jen. Allg. Lit. Zeit.

VOYAGES AND TRAVELS.

ART. XXV. Zurich and Leipzig. *Reisen in verschiedene Provinzen des Königreichs Neapel*, &c. Travels in various Provinces of the Kingdom of Naples, by C. Ulysses von Salis Marschlins. Vol. I. 8vo. 442 pages, with plates. 1793.

The observations and accounts here given, in which the author very properly endeavours to avoid all beaten ground, render this work highly pleasing and instructive; though it cannot be commended for purity of style, and abounds with typographical errors. The present volume is divided into two parts: the first contains a tour through Apulia, Bari, and Otranto; the second, a journey through part of Abbruzzo. At the end is a catalogue of shellfish from the seacoasts of Naples, illustrated by some neat plates. This the author gave, because he found many kinds not mentioned by those, who had written on the fishes of the Mediterranean.

Jen. Allg. Lit. Zeit.

ART. XXVI. Jena. *Sammlung der merkwürdigsten Reisen in den Orient*, &c. A Collection of the most remarkable Travels in the East, translated or abridged, with select Maps and Plates, and the necessary Introductions, Remarks, and Indexes: by H. F. G. Paulus Prof. Th. Ord. at Jena. Vol. III. 8vo. 420 pages. 1794.

This volume contains two journeys to Egypt by J. M. Wansleb, one in 1663, the other in 1672 and 3. The former is now published for the first time, from a ms. in the library of the university of Göttingen; and to it are added some remarks of Ludolf, which he wrote on the ms. itself. It is principally valuable for its account of Abyssinia, from which Thevenot appears to have taken his, and of Fohr, or Darfoor, as Ledyard calls it. The latter journey has before been published in french.

Jen. Allg. Lit. Zeit.

ART. XXVII. Erlangen. *Briefe über die beiden fränkischen Fürstenthümer Bayreuth und Anspach*, &c. Letters on the two franconian Principalities of Bayreuth and Anspach, written during a Summer-Tour in the Years 1792-3: by J. Godfrey Kœppel. 8vo. No. 1. 48 pages. 4 plates. No 2. 40 pages. 6 plates. 1794.

Both the plates and descriptions of these two numbers of Mr. K.'s antiquarian and picturesque tour deserve commendation. The engravings are faithful representations of well-chosen scenes.

Jen. Allg. Lit. Zeit.

ART. XXVIII. *Berlin.* The third and last volume of Forster's Tour [see our Rev. Vol. xiii, p. 479] is published by Mr. Huber. It consists chiefly of sketches respecting England, which the author had not time to finish before his lamented death.

BIOGRAPHY.

ART. XXIX. *Augsburg.* Of the Augsburg Bibliotheca, which we had been given to understand terminated with the third alphabet [see our Rev. Vol. ii, p. 103], three more alphabets have been published, to the last of which a general index is annexed, so that with this Mr. Veith probably means to conclude.

ART. XXX. *Nuremberg and Altdorf.* *Lebensbeschreibungen und literarische Nachrichten von berühmten Kameralisten, &c.* Lives and Literary Account of celebrated Financiers, Manufacturers, Merchants, and Agriculturists: by J. D. A. Hoeck. Vol. I. Part I. 8vo. 138 pages. 1794.

This is an useful compilation, consisting of some short accounts, others more full, of men for the most part well known, who flourished in this and the preceding century, with catalogues of their works.

Jen. Allg. Lit. Zeit.

ART. XXXI. *Leipfic.* *The Life of Count Seckendorff* [see our Rev. Vol. xiv, p. 118] we find is completed in four volumes; two volumes, of about twenty sheets each, being employed on his political life. These are published separately under the title of *Die Gefandtschaften des Grafen von S.*, 'The Embassies of count S.'

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ART. XXXII. *Breslaw.* *Nachrichten von den Merkwürdigkeiten der Rehdigerischen Bibliothek, &c.* Account of every Thing remarkable in the Rehdiger Library at Breslaw, by it's principal Librarian J. Eph. Scheibel, Member of several Societies, &c. Part I. 4to. 80 pages. 1794.

Mr. S. purposes to give an ample account of every thing particularly deserving notice in the library under his care, which contains about 800 volumes and bundles of manuscripts, 20000 printed books, and 15000 prints. He means to publish a number regularly every half year.

Jen. Allg. Lit. Zeit.

THE

ANALYTICAL REVIEW,

FOR OCTOBER, 1795.

METAPHYSICS.

ART. I. *Condorcet on the Progress of the Human Mind.*

[Concluded from p. 230.]

In p. 125, our author gives a sketch of the origin and progress of christianity. Whatever partiality we may have to Mr. C., we must censure prejudice wherever we find it, and in conforming to our rule, we must regard this part of his work as superficial, illiberal, and indiscriminating. All the abuses of christianity are confounded in a mass with it's genuine doctrines. How a philosopher, accustomed to accurate investigation, should pass over so slightly, or rather appear never to have thought it worth while to attend to the important evidence produced on this subject by modern philosophers, and men whom in other respects he highly esteemed, Newton, Locke, Price, Priestley, &c., may seem most extraordinary to those who do not know, that the question respecting the truth of christianity is, by the learned on the continent, unfortunately supposed to be long ago decided. They read nothing more on the subject.

But whether christianity be true or false, it's intrinsic excellence as giving sanction to a pure system of morals, it's long existence, and general prevalence in Europe at this moment, finally it's being still adhered to by men of the first talents, surely entitle it's evidences to a serious examination from every reflecting man. He who has examined, and does not see ground to believe, we allow to dissent; but we must reprobate the continental idea, that the matter is already so clear that any one may take it for granted without examination.

The enthusiasts for greek literature will not easily admit the following assertions, though we think they will obtain the sanction of sensible critics. After acknowledging the superiority of the greeks in philosophy, Mr. C. asserts the equality of the romans in several other branches. 'Greece has indeed no poet who gives the same idea of perfection as Virgil; she has no historian who equals Tacitus.'

Mr. C. apologizes for the fabulous narrations we meet with in the wisest of the ancient writers, by observing, that their want of the art of printing, which multiplies copies of books, hindered their progress in the knowledge of nature, and left them often at the mer-

cy of authorities, of which they had no means of judging.—P. 134. 'Hence they related all equally, because it was difficult to select with any kind of certainty what ought to be related. Besides, we have no title to wonder at that readiness to present with equal confidence the most natural and the most miraculous facts, on equal authorities. *This error is still taught in our schools as a principle of philosophy*, while an exaggerated incredulity in a contrary sense leads us to reject, without examination, all that appears to us out of nature, and the science which alone can teach us to find the point between these two extremes, where reason commands us to stop, has only begun to exist in our age.'

It is easy to see, that our author here alludes to the common mode of proving miracles, but it would have been desirable that he had farther developed his opinion.

Epoch VI. In what manner the morality taught by the priests in the dark ages proved injurious to the cause of true morals, he thus explains, p. 147. 'Morality, taught only by the priests, contained those universal principles which no sect has disavowed, but it created a troop of duties purely religious, and of imaginary sins. These duties were more strongly recommended than those of nature, and actions that were indifferent, lawful, and often even virtuous, were more severely punished than real crimes. Nevertheless a moment of repentance, consecrated by the absolution of a priest, opened heaven to villains—gifts to the church, and some practices which flattered its pride, sufficed to expiate a life loaded with crimes. They went so far as to form a tariff of these absolutions. Amongst the sins were comprehended, from the most innocent weaknesses of love, from the simplest desires, to the refinements and excesses of the grossest debauchery. They knew that almost no person could escape this censure, and it was one of the most productive branches of sacerdotal commerce. They went so far as to imagine a hell of limited duration, which the priests had a power to abridge, or to dispense from entirely, and they made first the living themselves, and afterwards their relations and friends, purchase this favour. They sold acres in heaven for an equal number of acres on earth, and had the modesty not to exact any additional price.'

Epoch VII. P. 159.—In this period, Mr. C. notes the rise of a class of men, who, superiour to all the existing superstitions, despised them in secret, or attacked them in books of pleasantry, destined only for the great and men of letters, but which, being unknown to the people, did not excite the hatred of persecutors. 'Frederick II was suspected of being what our priests of the 18th century have since called a *philosopher*. The pope accused him, before all nations, of having treated the religions of Moses, Jesus, and Mohammed as political fables. The imaginary book *concerning the three impostors* was attributed to his chancellor Peter des Vignes. The title of it however is sufficient to prove the existence of an opinion, very naturally resulting from an examination of these three religions, which, originating from the same source, were nothing but corruptions of a purer worship, rendered by more ancient nations to the universal soul of the world.'

We wish Mr. C. had lived to bring forward his proofs, if there be any proofs, of this extraordinary assertion. In place of vague affirmations, easily advanced on any subject, why will not some of

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